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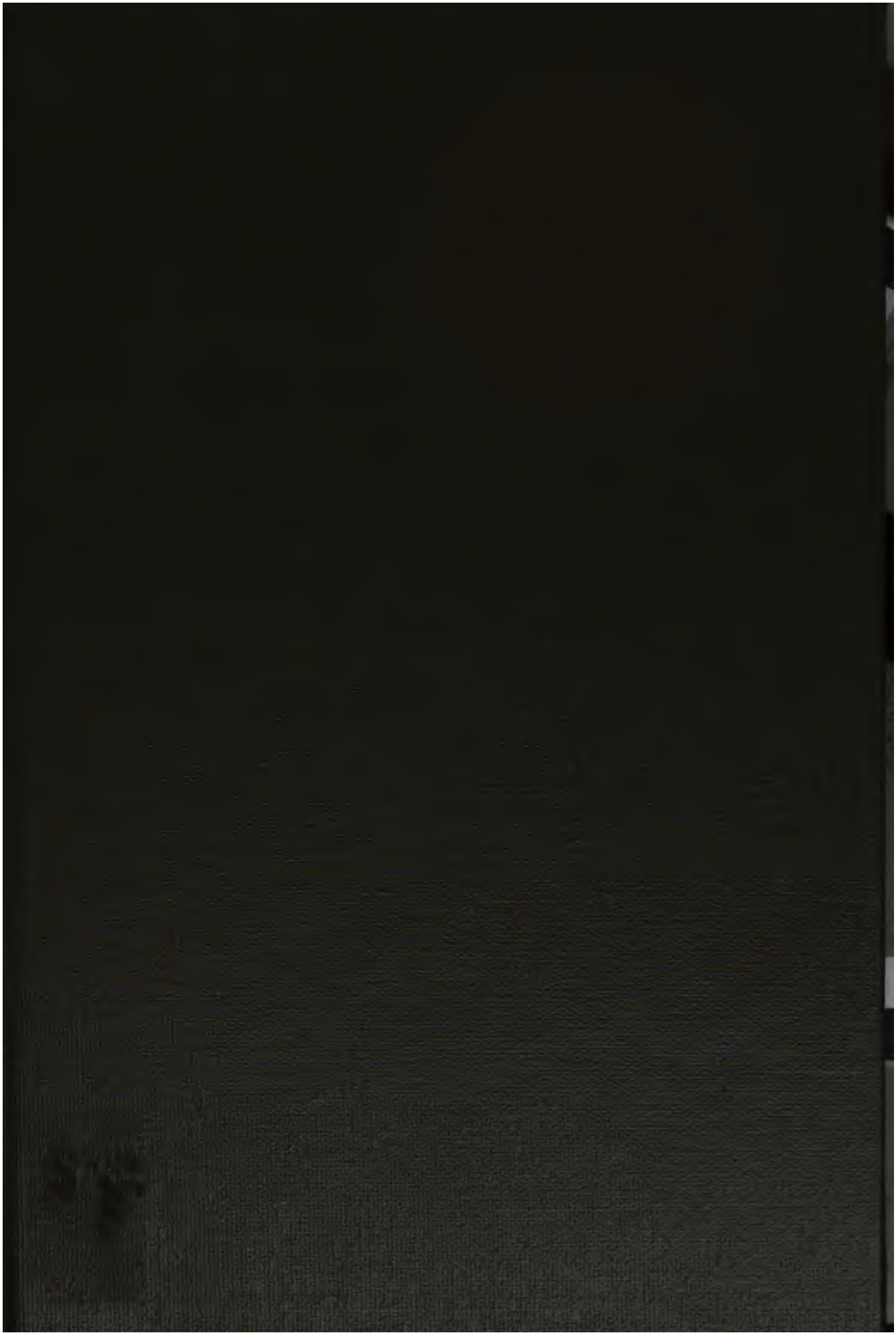
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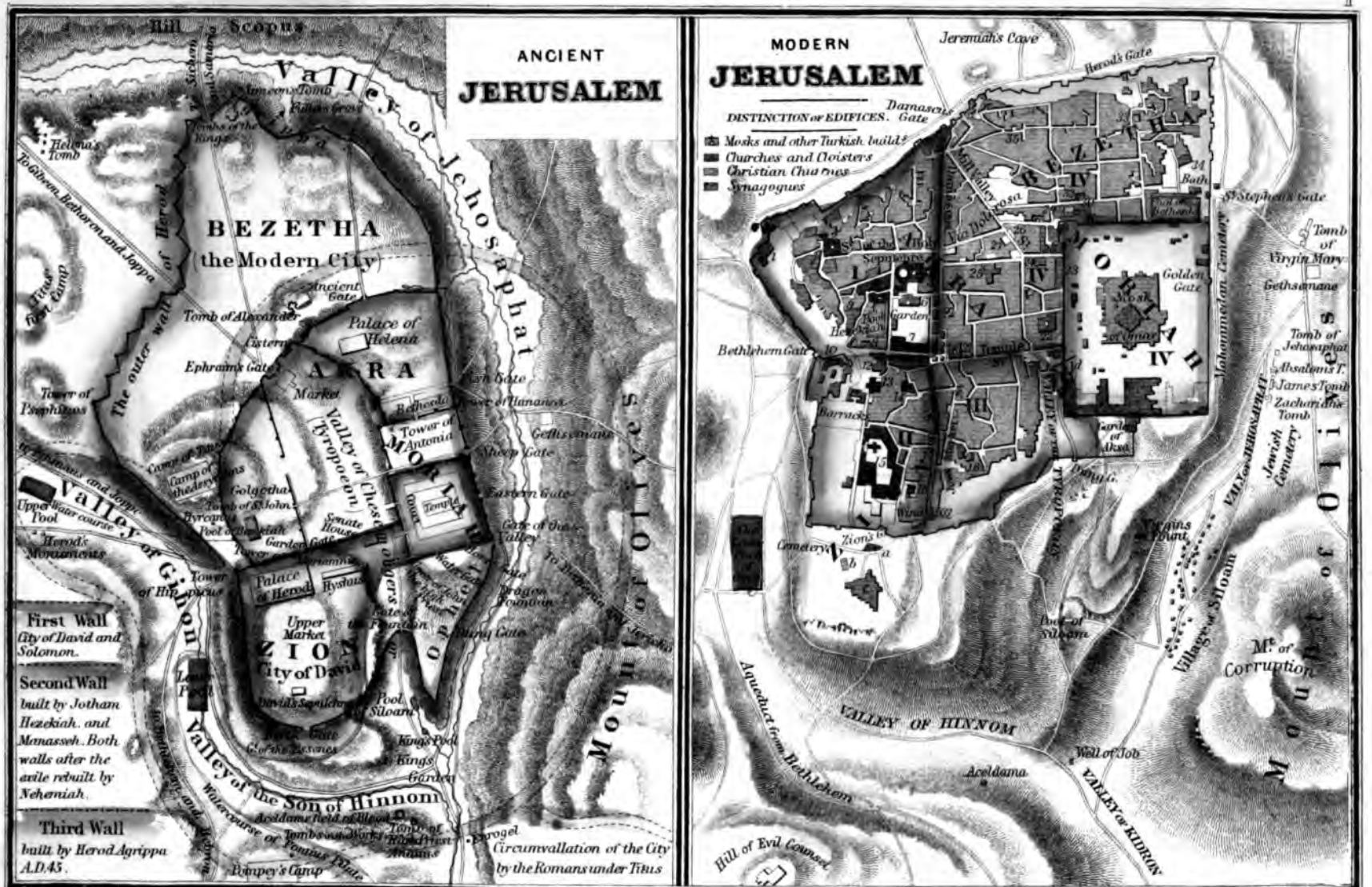
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Explanation of the Frontispiece.

MODERN JERUSALEM

I THE CHRISTIAN QUARTER

1 Goliath's Castle.
2 Latin Convent.
3 Church of the Holy Sepulchre.
4 Greek Convent.
5 Coptic Convent.
6 Ruins of St. John's Hospital.
7 Greek Church. St. John's.
8 Residence of the Christian Bishop.
9 Church of the Greek Schismatics.
10 Tower of Hippicus. David's Tower.
11 Supposed site of the Tower of Phasaelus
12 The Prussian Consulate.
13 Modern Evangelical Church.
14 Hospital and Syrian Convent.

II. THE ARMENIAN QUARTER.

15 Armenian Convent, with the Church of St. James
The only building in Jerusalem which presents any appearance of comfort.
16 Nunnery of St. George.
17 Barracks.

III. THE JEWS' QUARTER

The most wretched in the city.

18 Synagogue of the Shepardim
19 Synagogue of the Portuguese Jews.
20 Mosque.

IV. THE MOHAMMEDAN QUARTER

21 Khan and Bazaar.
22 Mineral Bath.
23 Convent and Schools.
24 Institute for Blind Dervishes.
25 Hospital of St. Helena.
26 Reputed site of the House of the Rich Man.
27 Reputed site of the House of St. Veronica
28 Residence of the Turkish Pasha
29 Arch of the "Ecce Homo."
30 Place of the "Scala Sancta," the Holy Staircase
31 Pilate's House.
32 Place of Flagellation.
33 Ruins of a Church. House of Simon the Pharisee
34 Church of St. Anna.
35 House of Herod. Dervish's Mosque.

V. THE MOORS' QUARTER.

a Armenian Convent. House of Caiaphas
b American Burial-ground.
c David's Tomb.
d Place of Wailing of the Jews.

Just within Zion's Gate are the wretched abodes of lepers.

AN

HISTORICAL

TEXT BOOK AND ATLAS

OF

Biblical Geography.

By LYMAN COLEMAN.

NEW EDITION, CAREFULLY REVISED.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.
1862.

March 20, 1902.
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PREFACE.

HISTORY without Geography is incomplete and unsatisfactory. The duty of the historian is, not only to record the events of his narrative, with their causes and consequences, but to sketch the attending scenes and circumstances, so as to present a clear and living picture of the whole. For this purpose Geography comes to the aid of History, to delineate the scenery of the historical narrative, to describe the city or country where the event recorded transpired, to depict the mountain, plain, or valley, the ocean, sea, or river, the lake or fountain that blend in the surrounding landscape. Nothing so effectually aids us to call up from the tomb the figure of the past and reinvest it with its former lineaments, as these changeless features of nature. These alone give reality and life to the picture. More than all else they carry us back to live in the bygone days of history, and to become living actors in its stirring scenes.

Zion is still beautiful for situation, as in the days of the Psalmist; the hills stand about Jerusalem now as they did when their picturesque beauties inspired the song of the royal bard. There is the Mount of Olives, and Mount Moriah, with the deep, silent valley below; and there is "Siloa's brook," still fresh and full, as when it flowed "fast by the oracle of God." The heights of Hebron, the grazing-grounds and wells of Beersheba, are the same as when Abraham, Isaac, and Jacob tended there their flocks. Lebanon and Carmel, Tabor, Hermon and Bashan, the Lake of Galilee and its winding shores, are clad still in all the varied beauties which held and charmed the eye of Jesus of Nazareth. These, contemplated in vivid mental conception, carry us back to walk with Jesus by the silent, solemn shore of that lake, to commune in spirit with the sweet singer of Israel, and to converse with Abraham, Isaac, and Jacob on the tented field.

Thus History and Geography are inseparably associated together, and should ever be studied in connection. Each, by association, lends new interest to the other; and both are learned with more ease than either when studied separately. Read with careful reference to geographical and chronological data, locate in time as in history, and in space as in geography, the events of the past, trace upon chart and map the shifting scenes of the narrative, and what was before insipid and profitless, becomes, like the "expressive canvas" and the "speaking marble," instinct with life and spirit. What was crowded in confusion upon the mind, spreads out in distinct and beautiful perspective, leaving an impression clear and abiding as the landscape of the painter.

History and Geography are by common consent considered indispensable branches of study in every primary school. Ancient history and classical geography occupy a large place in every liberal course of education, and why? only that, as names and places occur in conversation, reading, or public address, we may have some acquaintance with their relative position and importance, together with the historical incidents with which they are associated. But the cities and sites of Scripture History come before us in reading, in conversation, and in the instructions of the pulpit, every day of our life, from childhood to hoary age, while we live in profound ignorance of them, and count it no reproach, no loss. Sacred History and Geography, infinitely more important and more attractive than the histories and geographies

of our schools, has no place in our public systems of education. What school or academy, even when proposing a course of study peculiarly select and religious—what system of Public Education—what College or Theological Seminary even, includes in its plan of study the Geography and History of the Bible? How many, accordingly, read the Scriptures daily, and for half a century profess to expound them it may be, without any just conception of the localities and scenery of Bethlehem, of Nazareth, of Capernaum, of Jerusalem, of the Mount of Olives, or of dark Gethsemane—localities and scenes around which cluster the most hallowed associations of the Christian.

The following work is the result of an humble effort and an earnest desire to associate together, for reasons which have been briefly indicated, the History and Geography of the Scriptures, and to allure the young and assist them in an interested and intelligent perusal of the Book of God. Whatever may be the consideration in which this TEXT BOOK itself shall be held, we claim that the subject of it undeniably ought to have a place, not only in the Bible-class and Sunday-school, but in the primary and grammar school, the college and the theological seminary.

The general plan of the book is the same as that of the HISTORICAL GEOGRAPHY OF THE BIBLE, published in 1849, 12mo. It is not, however, a reprint, but a separate, independent treatise, which has called the writer to a new and extended course of reading preparatory to the task of constructing this Text Book and Atlas. What was scattered in many volumes is here brought together, "with no cursory pains, to save the reader a far longer travail of wandering through so many desert authors." It is offered to the public, not as an improved edition merely, but as a substitute for the Historical Geography. It is the result of much more extended study and experience. The maps of that work are lithographs, very small, meagre, and unsatisfactory: this has a series of maps entirely new, large, full, and distinct. One new map has been added. The series is adapted to different periods of Scripture History, to form a complete HISTORICAL ATLAS OF THE BIBLE. For this purpose the maps have been prepared on the basis of Kiepert's Bible Atlas, compared with that of Wieland and Ackermann, and the maps of Drs. Robinson and Wilson, Lieutenant Lynch, Layard, Colonel Chesney, &c. They have been engraved on steel plates, in such distinctness and beauty that we think they cannot fail to commend themselves to the favourable consideration of the public.

The text has been compressed into the narrowest limits that seemed compatible with the design of presenting a satisfactory compend of the wide range of Biblical Geography, Chronology, and History, without reducing it to a barren, repulsive series of isolated statistics.

Special attention has been given to the Chronology of Sacred History. The division of the work by chapters has been made in conformity with the extraordinary parallelisms which the history of the Old Testament presents. A little attention to these divisions, compared with the summary which is found on pages 43, 44, will establish several great landmarks in the chronology of the Scriptures, to which intermediate events may be easily referred, so that each shall take its relative position in the long series of ages, without encumbering the memory with a wearisome accumulation of historical dates. Such indeed is the beautiful simplicity of the chronology of the Bible, that its great outlines, may, in a single hour, be so impressed on the memory as never to be forgotten.

By means of the Chronological Table and the General Index, this book, like the Historical Geography, offers the advantages of a Gazetteer for occasional reference, as well as of a manual for the consecutive reading and study of the Bible.

Such are the ends proposed in the preparation of this Text Book and Atlas. For many weary months they have been pursued with watchful care and laborious diligence; but with what propriety or success remains to be seen in the judgment which the book awaits from the public to whom it is submitted. In common with other works of a kindred character, it has at least this special claim for public favour, that it offers to our Institutions of Learning, of whatever grade or name, an opportunity of introducing the study of the Bible into their course of education, without disturbing the denominational or sectarian prejudices of any religious creed.

PREFACE TO THE REVISED EDITION.

SINCE the publication of this Text Book and Atlas, several learned and elaborate works have been added to the collection of authors from which the materials for this book were derived. Ritter has completed, in three additional volumes, his Vergleichende Erdkunde der Sinai-Halbinsel, von Palästina und Syrien,—a vast storehouse of all that relates to the geography of Palestine and Syria. Dr. Robinson has published his renewed Biblical Researches, the result of a second journey through Syria and Palestine; and to these we may add Bonar's Notes, 2 vols. Stanley's Sinai and Palestine, Van de Velde's Narrative of a Journey through Syria and Palestine, 2 vols. 8vo, Rev. J. L. Porter's Five Years in Damascus, 2 vols. 8vo, and Dr. Barclay's City of the Great King, not to mention the journals of numerous tourists. The author himself has also enjoyed the privilege of travelling in Egypt, across the Desert, through Palestine, and over the mountains of Lebanon. In this revision the effort has been carefully to consult and compare the works above mentioned, combined with the results of personal observation and inquiry, and to present in these pages a condensed statement of the most reliable conclusions of modern research, down to the present time, into the History and Topography of lands of the Bible. The Index—always the most valuable part of any work that is worthy of being studied—has been revised with peculiar care, and every text verified by examination, at an expense of time and patience which none can duly appreciate who has not subjected himself to these fameless and exhausting labors. With this brief statement the Text Book and Atlas is commended to the continued patronage of the public.

SUGGESTIONS TO INSTRUCTORS.

ANY Bible or Sunday-school class might study this Text Book with sufficient thoroughness, by appropriating to it one lesson in a week for a single year; and any college, academy, or primary school might allot this amount of time to the study of the Holy Scriptures, at some convenient hour, without any apparent interference with the progress of the pupils in their secular studies, while they would acquire an acquaintance with the History, Chronology, and Geography of the Bible, that would lend new attractions to this holy book, and by the grace of God might win them to such a perusal of His word as would enlighten the eyes, rejoice the heart, and convert the soul. *The entrance of it giveth light; it giveth understanding to the simple.*

A wider range of description, and a fuller detail of events and incidents, arranged and grouped according to the same general plan, might seem desirable; but such an expansion was incompatible with the limits proposed for this TEXT BOOK, and the ends designed in the compilation of it.

But in either case the BIBLE itself must be the principal TEXT BOOK, to the study of which such compends and manuals may be subservient, while they are never to supersede the diligent perusal of God's own Word. Select portions of the Scripture History should ever be assigned as the lesson for rehearsal, in connection with either manual of Biblical Geography; and every locality should be distinctly traced on the map—even if it is not inserted, it should be referred to its appropriate position.

Let the reader begin, as has been already suggested on another occasion, by establishing a few landmarks, as central points from which to determine the relative positions of other places. The outlines of the lands of the Bible are comprehended by a single glance at the Atlas. Palestine is included between the eastern coast of the Mediterranean and the line of the Jordan with its lakes and the Dead Sea. Jerusalem is the great central point to which the bearings and distance of cities and countries may be referred. Locate these distinctly in the mind as points of departure, for convenient reference, and the outline may be filled without confusion as the details shall arise. Natural features, relative position and distance, should be distinctly noted; but to give specific boundaries, to attempt to define with accuracy the distance and bearing of different localities, is worse than useless. It leads to positive error by confounding the true with the false, the certain with the uncertain. The relative position and extent of Judea, for example, of Samaria, and of Galilee, cannot be mistaken; but who can define their exact limits? The territory of Judah and Benjamin among the tribes, and of Philistia among the foes of Israel, may be distinctly noted, but it is neither easy nor important to trace their specific boundaries.

The names of ancient cities that still remain, the ruins by which they are identified, and the scenery which invests them, have wonderful power to daguerreotype them on the mind, and, like the faithful remembrancer of a lost friend, to suggest a thousand endearing recollections.

With these suggestions this little manual is respectfully commended to the consideration of parents, superintendents, and instructors, with the hope that it may serve in some degree to call their attention to a most important but neglected branch of education, and to one of the most efficient means of alluring and aiding the young in the acquisition of knowledge which it is most important for them to know—the knowledge that may make them wise unto Eternal Life.

AUTHORS CONSULTED.

Reland's Palestina, 2 vols. quarto—Ritter's Erdkunde, 14th, 15th, and 16th parts, 4 volumes, relating to the Peninsula, to Palestine, and Syria, and to Judah, Samaria, and Galilee—Winer's Biblisches Realwörterbuch, third edition—Von Räumer's Palästina—Arnold's Palästina, Historisch-Geographisch, with Helmuth's Map, one of the best that has been published—Several German Commentators, particularly Rosenmüller, Thenius, Kiel, and Havernick, together with Alexander on Isaiah—Robinson's Researches—Wilson's Lands of the Bible—Lepsius's Letters—Jahn's Hebrew Commonwealth—De Saulcy's Journey round the Dead Sea—Kitto's History of Palestine—Cyclopædia—Scripture Lands, &c.—Transactions of the Royal Geographical and Royal Asiatic Societies—The Works of Joseph Schwartz, Röhr, Wheeler; together with the articles of Dr. Robinson and the American Missionaries in the Bibliotheca Sacra, which enrich the varied literature of this learned and valuable Journal—The Travels of the Rev. Drs. Olin and Durbin; of Lamartine, Stevens, and many others—Williams' Holy City—Bartlett's Walks about Jerusalem, &c. On the Chronology of the Scriptures, Browne's Ordo Sæclorum. On the Region of Mesopotamia, the Tigris and Euphrates, Colonel Chesney's Survey. On Nineveh, Babylon, &c., the several works of Layard, Bonomi, &c. On the Tenth Chapter of Genesis, Knobel's Völkertafel, Dr. Robinson on the Harmony of the Gospels, and Strong's Harmony and Exposition. On the Acts of the Apostles, Hackett's Commentary, Smith's Shipwreck of St. Paul, and the late and incomparable work of Conybeare and Howson on the Life of St. Paul, 2 vols. quarto. On the Book of the Revelation, Brewer's Patmos and the Seven Churches.

The Maps are after the model of Kiepert's Bible Atlas, modified by reference to Wieland and Ackermann's Bible Atlas—the Völkertafel of Knobel—Zimmermann's series of Maps of the Peninsula, Palestine, and Syria, accompanying the volumes of Ritter's Erdkunde—Helmuth's Map of Palestine, together with the Maps of Drs. Robinson and Wilson, and those of Conybeare and Howson.

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EXPLANATION OF MAP II.

GEN. X.

THIS comprises the world as known to the ancient Hebrews, with the exception on the east, of India, and the unknown region of Sinim, supposed to be China; and on the west of Mauritania. The author, in locating these ancient tribes of men, availed himself of the labours of Gesenius, Ewald, Hitzig, and others, together with the researches of the most reliable geographers and antiquaries. Askenaz, according to these authorities, occupies the western part of Asia Minor; Togarmah is Armenia, and Gomer occupies the region of Cappadocia between them; Riphath, the author locates on the southern shore of the Black Sea, north of Gomer; but in accordance with others it is also referred to the region north of this sea. Gog, and Magog, the land of Gog, in conformity with classical and Armenian authors, is placed north of Armenia, in the neighbourhood of Togarmah, Meshech, and Tubal, whose position is clearly defined. They are also set farther north, to represent the Scythian nations.

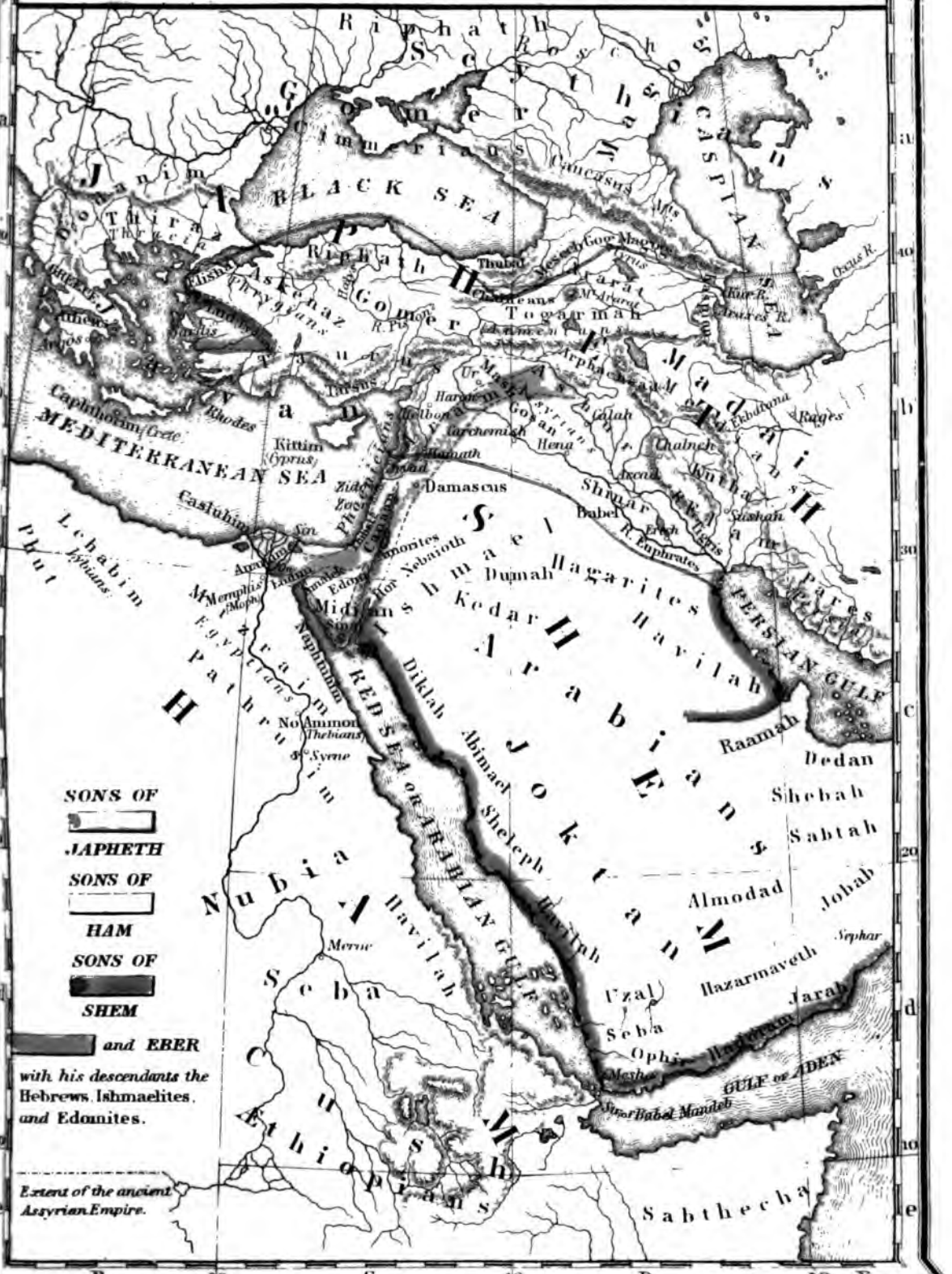
Tarshish, Gen. x. 4, Kiepert also identifies with Tarsus in Cilicia, alleging that Spain was at this time unknown to the Hebrews. At a later period, Tarshish became the name of the Etruscans, who inhabited a part both of Spain and of Italy. Casluh, Casluhim, should be located on the south-east angle of the Mediterranean, east of the Nile, between Egypt and Palestine, instead of occupying its present position on the map.

The true position of the descendants of Joktan, in southern Arabia, is quite uncertain. These have been varied in a few instances on the authority of Knobel in his Volkertafel. Only those names are underlined with colours which are best known and have their position most clearly defined. Later names which occur in the Prophets, such as Persia, Nubia, &c., are not underlined, and classical names not found in the Bible are set in smaller type.

The extent of the ancient Assyrian empire is also distinctly indicated, and the localities entered according to the latest and best authorities of English residents, surveyors, and travellers.

THE WORLD AS KNOWN TO THE HEBREWS

ACCORDING TO THE MOSAIC ACCOUNT.



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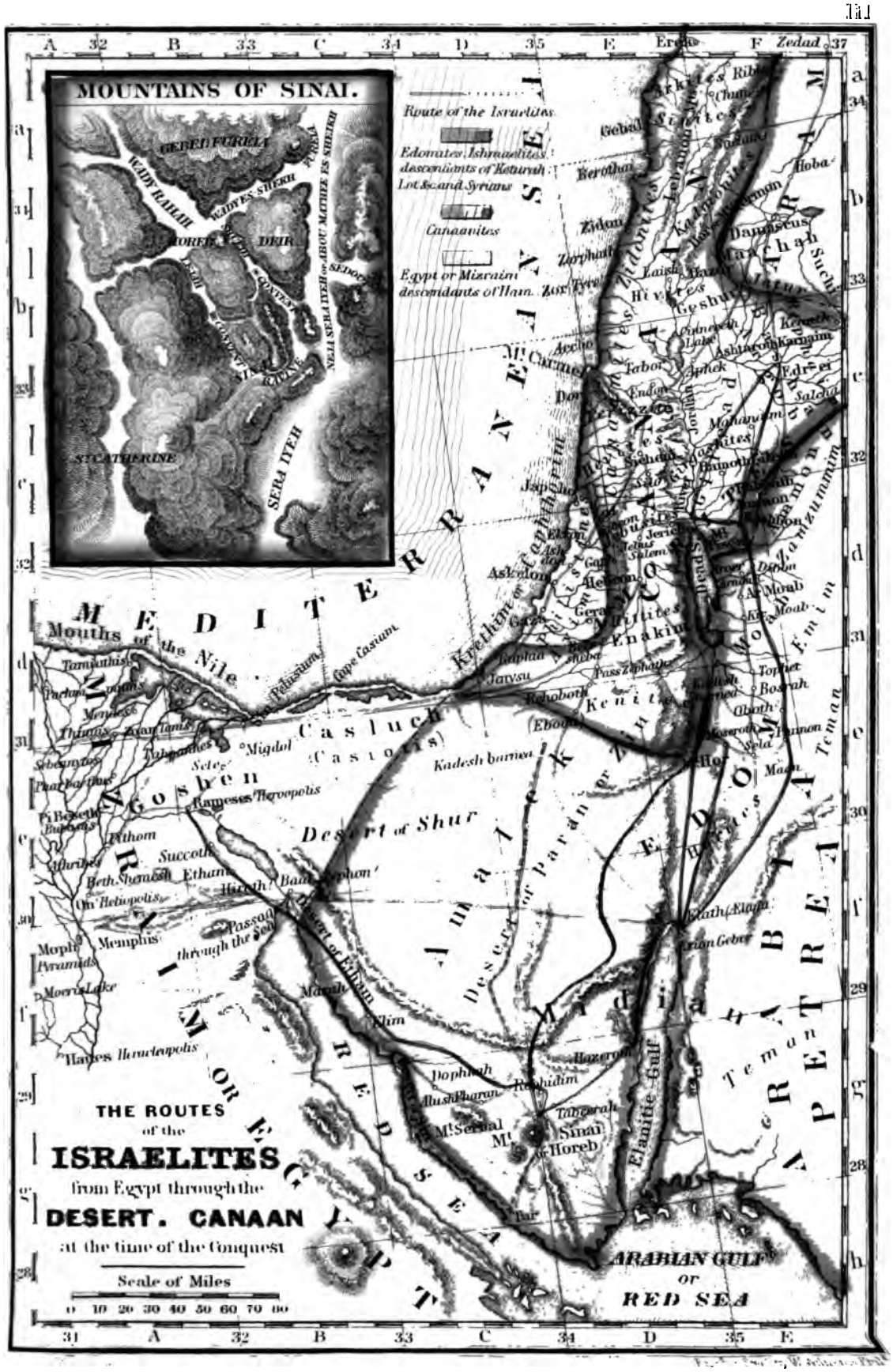
EXPLANATION OF MAP III.

THIS and the following Maps of Palestine are constructed on the bases of Dr. Robinson's maps, reduced by Kiepert, who executed those maps under the direction of Dr. R. The plan of the Sinaitic group is modified to represent the plains on the south of Sinai, in connection with that of Er Rahah, where Dr. R. supposes the Israelites to have stood on the giving of the law.

On the south and east of Sinai is seen the plain of Sebaiyeh, which, extending several miles, offers a wider range of ground for the hosts of Israel, and is assumed by Ritter and many others to have been the station of the Israelites when they received the law from Sinai.

After leaving Sinai, the route and the stations of the Israelites are quite conjectural. The continuous red line denotes the track of the Israelites as sketched by Dr. R.; the shorter lines, green and blue, indicate the deviations from this route, on the supposition that the children of Israel occupied the plains on the south of Sinai, and from this station proceeded in a direct line across the desert toward Beer-sheba to Kadesh-barnea in the desert below; and then again, after thirty-eight years' wandering in the desert, are found at another Kadesh-barnea, in the deep valley below the Dead Sea. This virtually supposes that there were two places having the same name, one upon the western part of the great plateau of the desert; the other, in the deep valley of the Arabah, below the Dead Sea. See pages 55, 56.

Lepsius contends with great earnestness and force, that the law must have been given on Mount Serbal, at the distance of a day's journey or more north-west from Sinai, near the desert of Sin. It rises in lonelier, loftier grandeur, to the observer, than Sinai itself, though somewhat inferior in height. About its base is spread a charming oasis of the richest verdure, watered by perennial streams of water. The mysterious Sinaitic inscriptions on its rocky facings in every direction prove it to have been frequented as a sacred mountain by the pilgrims who recorded these memorials of themselves, which remain imperishable after all else relating to them, their language, their religion, and their country has been totally lost. This theory of Lepsius would essentially change again the probable route of the Israelites through the desert. But Serbal stands without the group of Sinai and cannot well be made to conform to the conditions of the narrative.


MOUNTAINS OF SINAI.
GEBEL FURELA
WADY RAHAH
RADYES SHEIKH
FURELA
HOREB
DEIR
SERBAL
CONVENT
ST CATHERINE
SERA ITEH
SEDOR
NEJA SERA ITEH or ABOU MATHEE ES SHEIKH
Route of the Israelites
Edomites Ishmaelites descendants of Keturah Lot's and Syrians
Canaanites
Egypt or Mizraim descendants of Ham
THE ROUTES of the ISRAELITES from Egypt through the DESERT. CANAAN at the time of the Conquest
Scale of Miles
0 10 20 30 40 50 60 70 80
MEDITERRANEAN SEA
Mouths of the Nile
Tamiathis
Pelusium
Cape Casium
Goshen
Rameses Heroopolis
Desert of Shur
Succoth
Etham
Baal Zephon
Pass through the Sea
Memphis
Pyramids
Moeris Lake
Heliopolis
Migdol
Casluch (Castonis)
Kadesh barnea
Desert of Paran
Desert of Zin
Desert of Etham
Marah
Elim
Dophkah
Alush
Rephidim
Mt Serbal
Mt Sinai or Horeb
Hazeroth
Elanitic Gulf
Tabarah
Tor
ARABIAN GULF or RED SEA
Ezion Geber
Elath (Elana)
Madian
Arabia Petraea
Teman
Mt Seir
Edomites
Amalekites
Canaanites
Hivites
Perizzites
Jebusites
Amorites
Hittites
Gebalites
Arkites
Sinites
Arvadites
Zemarites
Hamathites
Berothai
Zidon
Zarephath
Tyre
Laish
Hazor
Geshurites
Maachah
Damascus
Hoba
Chinneroth Lake
Ashtaroth Karnaim
Edrei
Salcha
Aroer
Aroer
Heshbon
Mahanaim
Gilead
Ammonites
Ramoth Gilead
Jabbok
Jordan
Succoth
Zaphon
Adam
Zaretan
Jericho
Ai
Bethel
Gilgal
Jericho
Jordan
Ephraim
Shechem
Tirzah
Mt Ebal
Mt Gerizim
Shiloh
Mt Carmel
Acco
Tabor
Aphek
Endor
Dor
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Bethshan
Jabesh Gilead
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Jebus
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Philistines
Kirjathsepher
Debir
Anab
Eshtemoh
Hebron
Enakim
Arad
Hormah
Kadesh
Zin
Zoar
Moab
Ar Moab
Kir Moab
Dibon
Aroer
Arnon
Medeba
Heshbon
Jahaz
Kedemoth
Mephaath
Bezer
Ramoth Gilead
Jazer
Gilead
Ammonites
Emim
Zamzummim
Rabbah
Ashteroth Karnaim
Edrei
Salcha
Bashan
Golan
Geshurites
Maachah
Hivites
Damascus
Hoba
Berothai
Zidon
Zarephath
Tyre
Laish
Hazor
Kedesh
Naphtali
Ijon
Abel Beth Maachah
Ijon
Dan
Laish
Hazor
Kedesh
Naphtali
Ijon
Abel Beth Maachah



EXPLANATION OF MAP II.

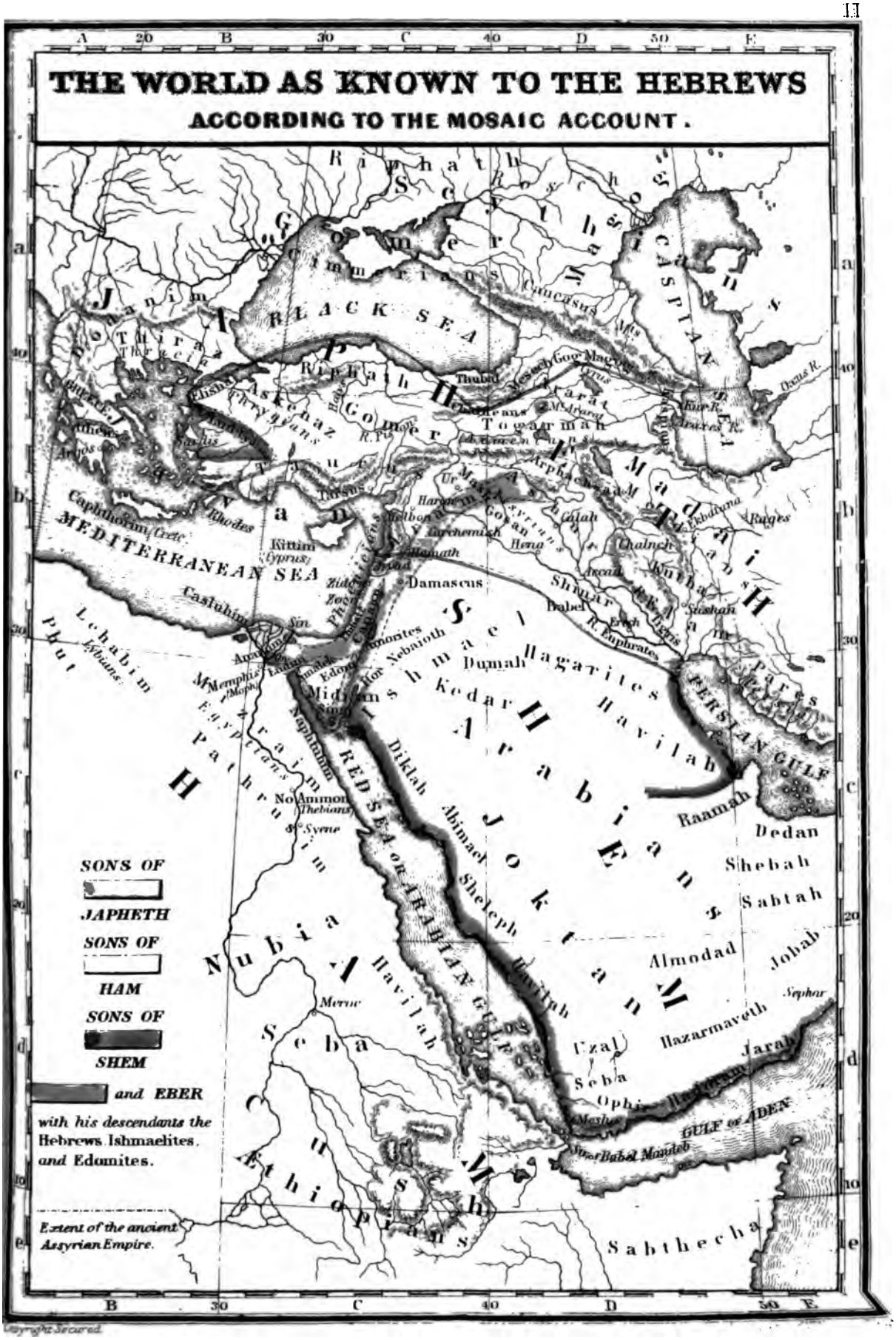
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THIS comprises the world as known to the ancient Hebrews, with the exception on the east, of India, and the unknown region of Sinim, supposed to be China; and on the west of Mauritania. The author, in locating these ancient tribes of men, availed himself of the labours of Gesenius, Ewald, Hitzig, and others, together with the researches of the most reliable geographers and antiquaries. Askenaz, according to these authorities, occupies the western part of Asia Minor; Togarmah is Armenia, and Gomer occupies the region of Cappadocia between them; Riphath, the author locates on the southern shore of the Black Sea, north of Gomer; but in accordance with others it is also referred to the region north of this sea. Gog, and Magog, the land of Gog, in conformity with classical and Armenian authors, is placed north of Armenia, in the neighbourhood of Togarmah, Meshech, and Tubal, whose position is clearly defined. They are also set farther north, to represent the Scythian nations.

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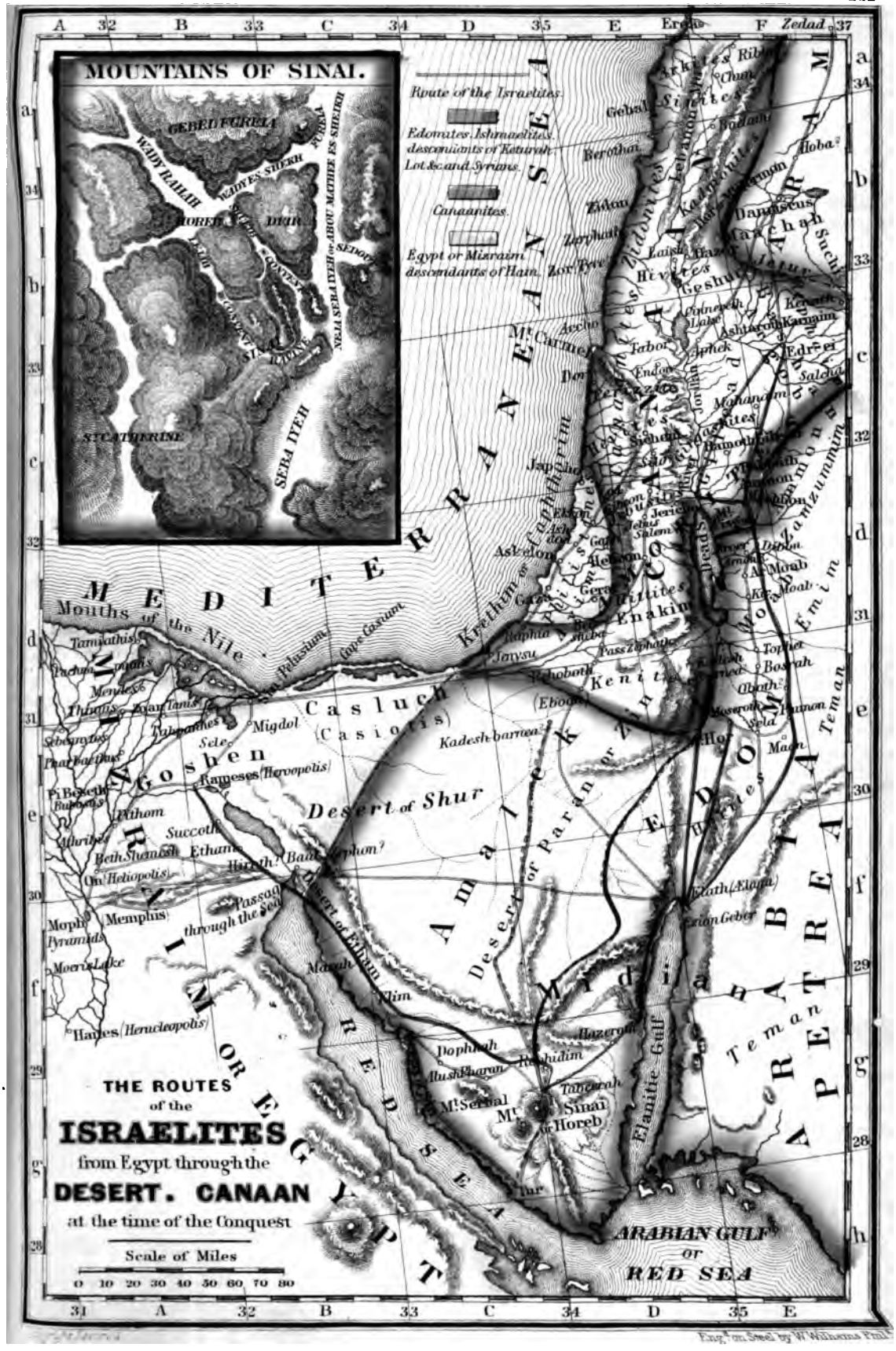
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On the south and east of Sinai is seen the plain of Sebalyeh, which, extending several miles, offers a wider range of ground for the hosts of Israel, and is assumed by Ritter and many others to have been the station of the Israelites when they received the law from Sinai.

After leaving Sinai, the route and the stations of the Israelites are quite conjectural. The continuous red line denotes the track of the Israelites as sketched by Dr. R.; the shorter lines, green and blue, indicate the deviations from this route, on the supposition that the children of Israel occupied the plains on the south of Sinai, and from this station proceeded in a direct line across the desert toward Beer-sheba to Kadesh-barnea in the desert below; and then again, after thirty-eight years' wandering in the desert, are found at another Kadesh-barnea, in the deep valley below the Dead Sea. This virtually supposes that there were two places having the same name, one upon the western part of the great plateau of the desert; the other, in the deep valley of the Arabah, below the Dead Sea. See pages 55, 56.

Lepsius contends with great earnestness and force, that the law must have been given on Mount Serbal, at the distance of a day's journey or more north-west from Sinai, near the desert of Sin. It rises in lonelier, loftier grandeur, to the observer, than Sinai itself, though somewhat inferior in height. About its base is spread a charming oasis of the richest verdure, watered by perennial streams of water. The mysterious Sinaitic inscriptions on its rocky facings in every direction prove it to have been frequented as a sacred mountain by the pilgrims who recorded these memorials of themselves, which remain imperishable after all else relating to them, their language, their religion, and their country has been totally lost. This theory of Lepsius would essentially change again the probable route of the Israelites through the desert. But Serbal stands without the group of Sinai and cannot well be made to conform to the conditions of the narrative.


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DIAN
CONVENT
ST CATHERINE
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Edomites Ishmaelites descendants of Keturah Lot &c and Syrians
Canaanites
Egypt or Mizraim descendants of Ham. Zor Tyre
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Mouths of the Nile
Tamiathis
Pelusium
Gosen
Rameses (Heroopolis)
Desert of Shur
Succoth
Memphis
Pyramids
Lake Moeris
Hanes (Heracleopolis)
Casluch (Casiotis)
Migdol
Kadesh barnea
Desert of Paran
Amalekites
Desert of Ethan
Marah
Elim
RED SEA
Dophkah
Alush
Rephidim
Mt Serbal
Mt Sinai or Horeb
Tanezah
Elanitic Gulf
ARABIAN GULF or RED SEA
Midian
Edomites
Mt Hor
Ezion Geber
Eloth (Elana)
Zedad
THE ROUTES of the ISRAELITES from Egypt through the DESERT. CANAAN at the time of the Conquest
Scale of Miles
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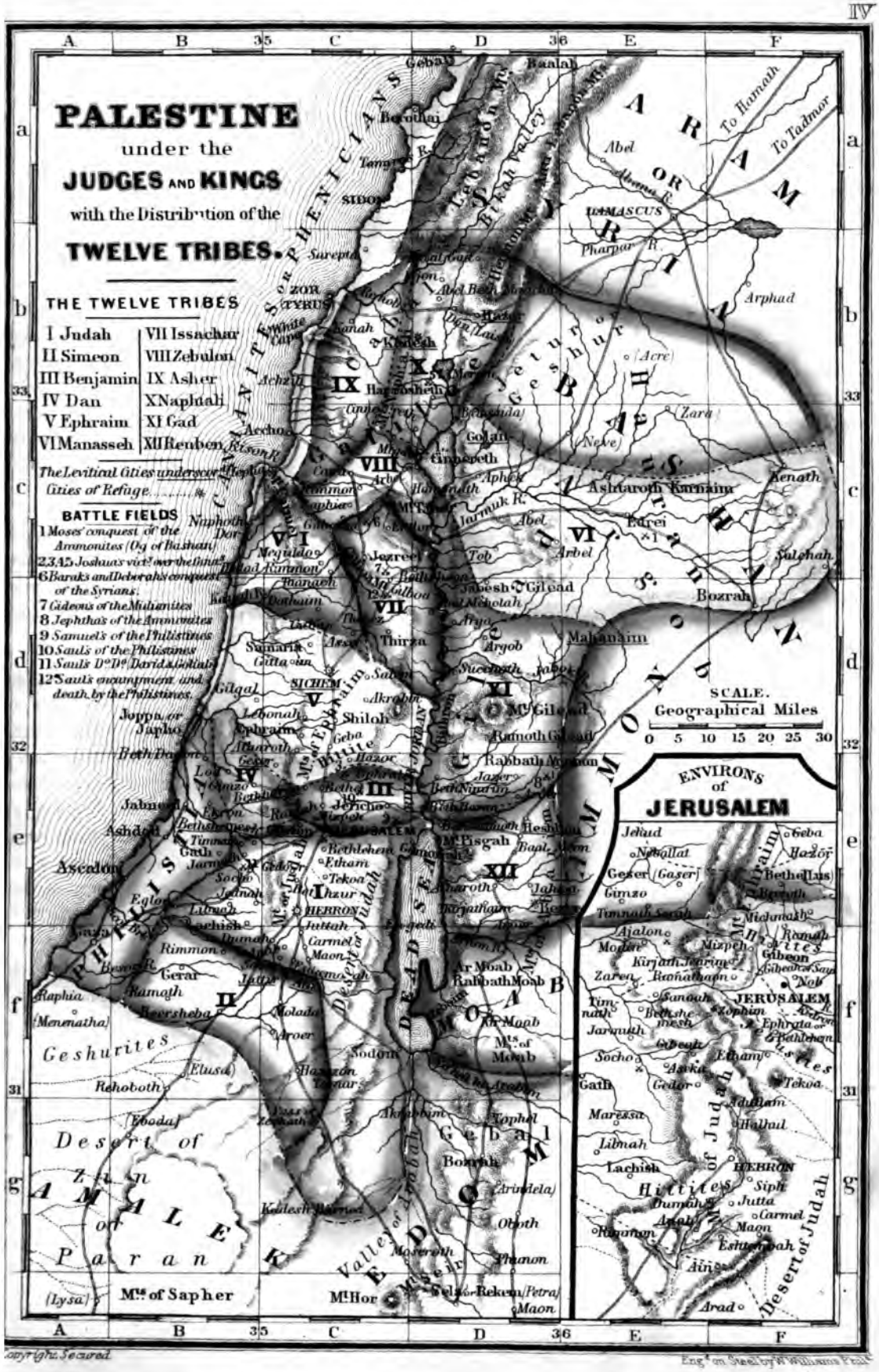
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THE boundaries of Palestine are indicated according to their probable limits. The exact boundaries of the tribes cannot be defined, but their relative position and the comparative extent of their territories are indicated approximately on the map. Sometimes the claims of the tribes by promise extended beyond their actual possession by conquest, as in the instances of Judah, Dan, Asher, and Manasseh. This with reference to the land of the Philistines is indicated by the crossing of different colours; the independent tribes of Geshur, Bashan, Maachah, &c., in the territory assigned to the half-tribe of Manasseh, east of the Jordan, are represented by double coloured lines.

It is a vain attempt to define with precision the boundaries of the several tribes. The effacing hand of time has thoroughly obliterated them; but their relative position, magnitude, and importance may be distinctly noted, together with their natural scenery and soil. With the knowledge of these we may well be content. In geography, as in history, a general outline is more easily retained, more satisfactory, and more profitable than a minute detail. Such an outline is presented in these boundaries, without any claim to minute accuracy.

The cities of the Plain, Sodom, Gomorrah, Zoar, Admah, and Zeboim, are entered on the map according to the late researches of the French traveller De Saulcy. The discovery of the sites of Sodom and Gomorrah by this traveller is pronounced by an English journalist to be one of the most striking in the whole range of biblical antiquity. The disinterment of Nineveh may be of more importance in its results to the historian and the antiquary, but as a matter of feeling, it is of small moment compared with the discovery of Sodom and Gomorrah. "There is something strangely awful in the idea of these living monuments of Divine vengeance, yet remaining after six and thirty centuries, with the actual marks of the instrument of their overthrow still visible upon their blasted ruins." These discoveries, however, have not been confirmed by subsequent travellers, and the conclusions of De Saulcy must be regarded as questionable. The region around Jerusalem, where the most interesting local incidents are clustered together, is exhibited on a larger scale in the margin. Harosheth should be entered near Hazor.

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PALESTINE
under the
JUDGES AND KINGS
with the Distribution of the
TWELVE TRIBES.
THE TWELVE TRIBES
I Judah
II Simeon
III Benjamin
IV Dan
V Ephraim
VI Manasseh
VII Issachar
VIII Zebulon
IX Asher
X Naphtali
XI Gad
XII Reuben
The Levitical Cities underscored
Cities of Refuge
BATTLE FIELDS
1 Moses' conquest of the Ammonites (Og of Bashan)
2 3 4 5 Joshua's victs over the Dans
6 Barak's and Deborah's conquest of the Syrians.
7 Gideon's of the Midianites
8 Jephthah's of the Ammonites
9 Samuel's of the Philistines
10 Saul's of the Philistines
11 Saul's D° D° David's (killed)
12 Saul's encampment and death by the Philistines.
SCALE.
Geographical Miles
0 5 10 15 20 25 30
ENVIRONS of JERUSALEM
Mediterranean Sea
PHENICIANS
Canaanites
Philistines
Geshurites
Hittites
Amorites
Ammonites
Moabites
Edomites
Amalekites
Desert of Zin or Paran
Desert of Judah
Dead Sea
Valley of Jordan
Valley of Arabah
Valley of Hinnom
Valley of Rephaim
Valley of Elah
Valley of Bikah
Mts of Ephraim
Mts of Judah
Mts of Gilead
Mts of Moab
Mts of Sapher
Mt Hor
Mt Pisgah
Mt Gilead
Gebal
Geba
Baalah
Berothai
Tyre
Sidon
Zarephath
Abel
Damascus
Pharpar R.
To Hamath
To Tadmor
Arphad
Acre
Zara
Neve
Golan
Aphek
Ashtaroth Karnaim
Kenath
Edrei
Salchah
Bozrah
Jarmuk R.
Jabbok R.
Mahanaim
Succoth
Penuel
Gilead
Ramoth Gilead
Rabbath Ammon
Jazer
Heshbon
Ar Moab
Rabbath Moab
Aroer
Sodom
Gomorrah
Zoar
Admah
Zeboim
Bela or Rekem (Petra)
Maon
Arindela
Oboth
Phanon
Zalmon
Zephath
Hormah
Elusa
Rehoboth
Eboda
Kadesh Barnea
Gerar
Raphia
Rimmon
Ramath
Beersheba
Molada
Ashdod
Ascalon
Gath
Ekron
Jabneel
Timnah
Gaza
Joppa or Japho
Lod
Ono
Gezer
Ajalon
Zorah
Eshtaol
Timnath Heres
Shiloh
Shechem
Sichem
Thirza
Tirzah
Tob
Ishtob
Gilgal
Jericho
Bethel
Ai
Michmash
Geba
Hazor
Ramah
Gibeon
Nob
Anathoth
Jerusalem
Bethlehem
Etham
Tekoa
Hebron
Juttah
Carmel
Maon
Zanoah
Zophim
Ephrata
Socho
Azekah
Adullam
Halhul
Maresha
Libnah
Lachish
Siph
Jutta
Aroer
Aijalon
Mizpeh
Kirjath Jearim
Zareah
Ramathaim
Beth Horon
Jarmuth
Beth Shemesh
Gedor
Hebron
Arad
Aim
Jeiud
Nebollat
Gaser
Gimzo
Timnath Serah
Bethanus
Michmash
Ramah
Gibeon
Nob
Jerusalem
Zophim
Ephrata
Bethlehem
Socho
Etham
Tekoa
Adullam
Halhul
Lachish
Hebron
Siph
Jutta
Carmel
Maon
Eshtemoah
Aim
Arad
Desert of Judah
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Engd on Steel by W. Williams Prest

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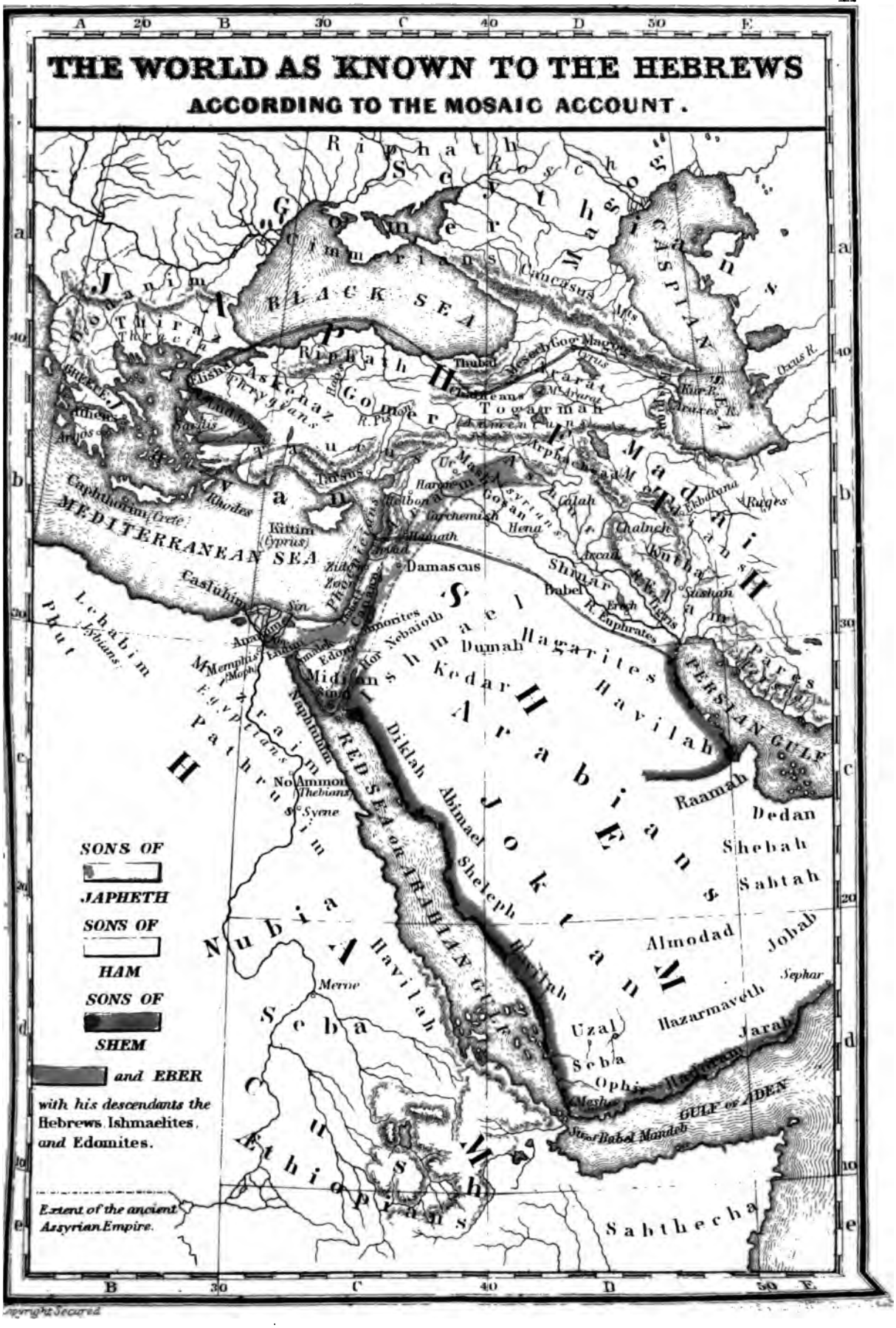
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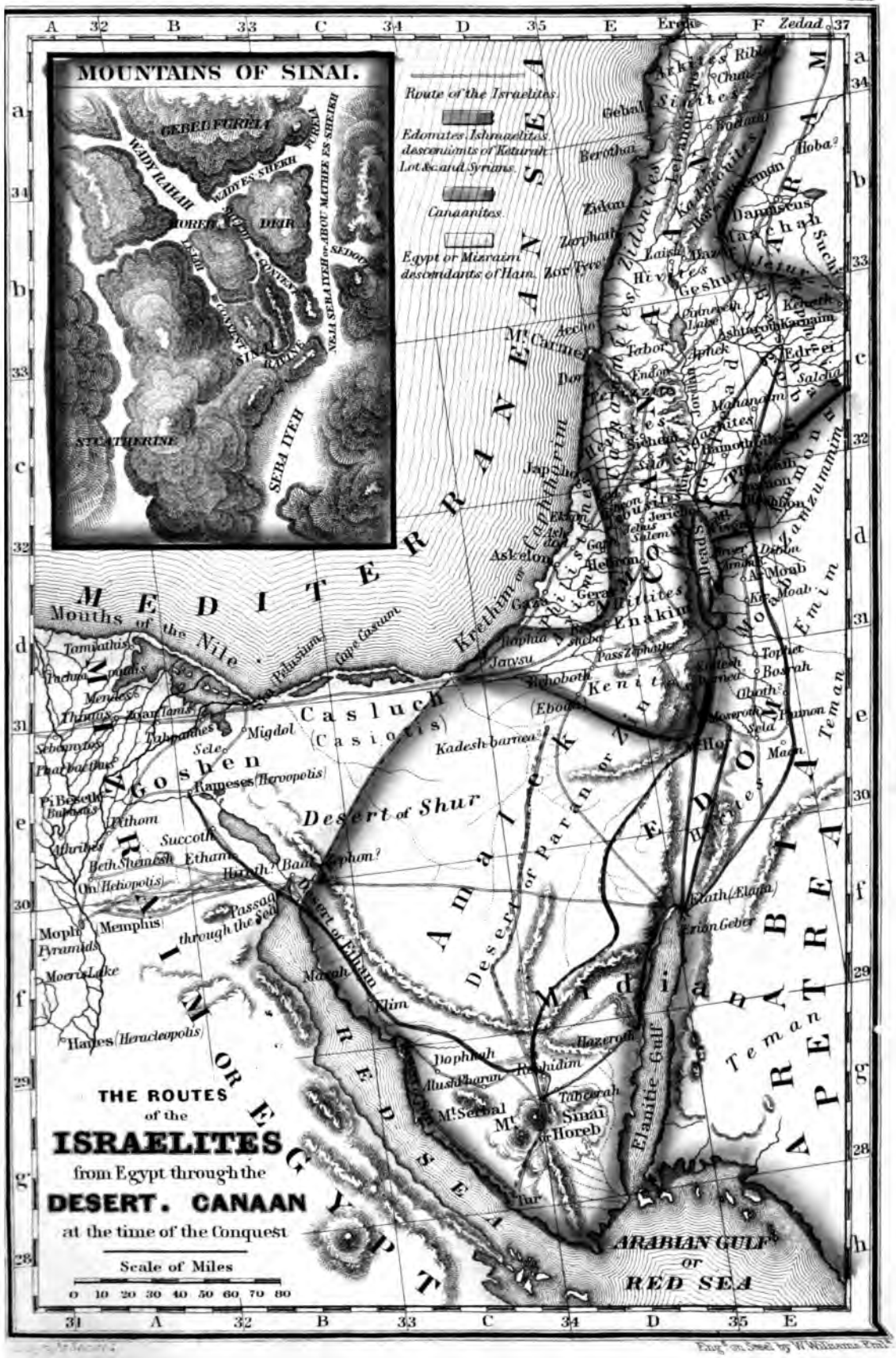
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Route of the Israelites
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Gosben
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Succoth
Ethams
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Passage through the sea
Memphis
Pyramids
Moeris Lake
Hades (Heracleopolis)
Migdol
Kadesh barnea?
Desert of Paran
Amalekites
Midianites
Edomites
Temanites
Elim
Marah
Dophkah
Alush
Rephidim
Mt Serbal
Mt Sinai or Horeb
Tur
Elanitic Gulf
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THE ROUTES of the ISRAELITES from Egypt through the DESERT. CANAAN at the time of the Conquest
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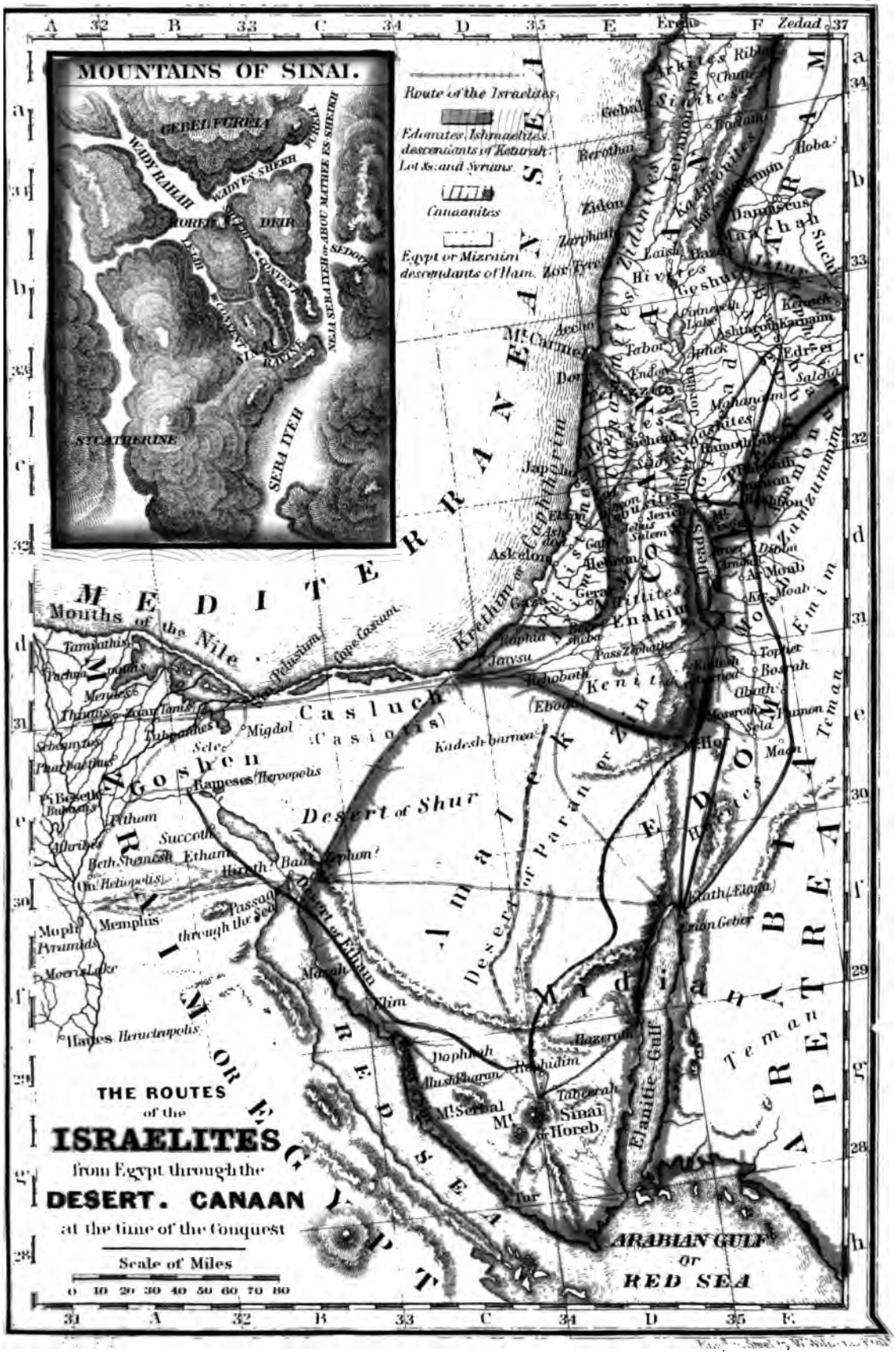
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Tyre
Laish
Berothai
Gebal
Hamath
Aroer
Mt Carmel
Jabneel
Lake
Ashtaroth Karnaim
Edrei
Salcha
Jabbok
Gilead
Ammonites
Rabbah
Aroer
Arnon
Moab
Kir Moab
Heshbon
Ai
Dibon
Jericho
Zemaraim
Bethel
Ophrah
Shechem
Gazites
Mahanaim
Penuel
Succoth

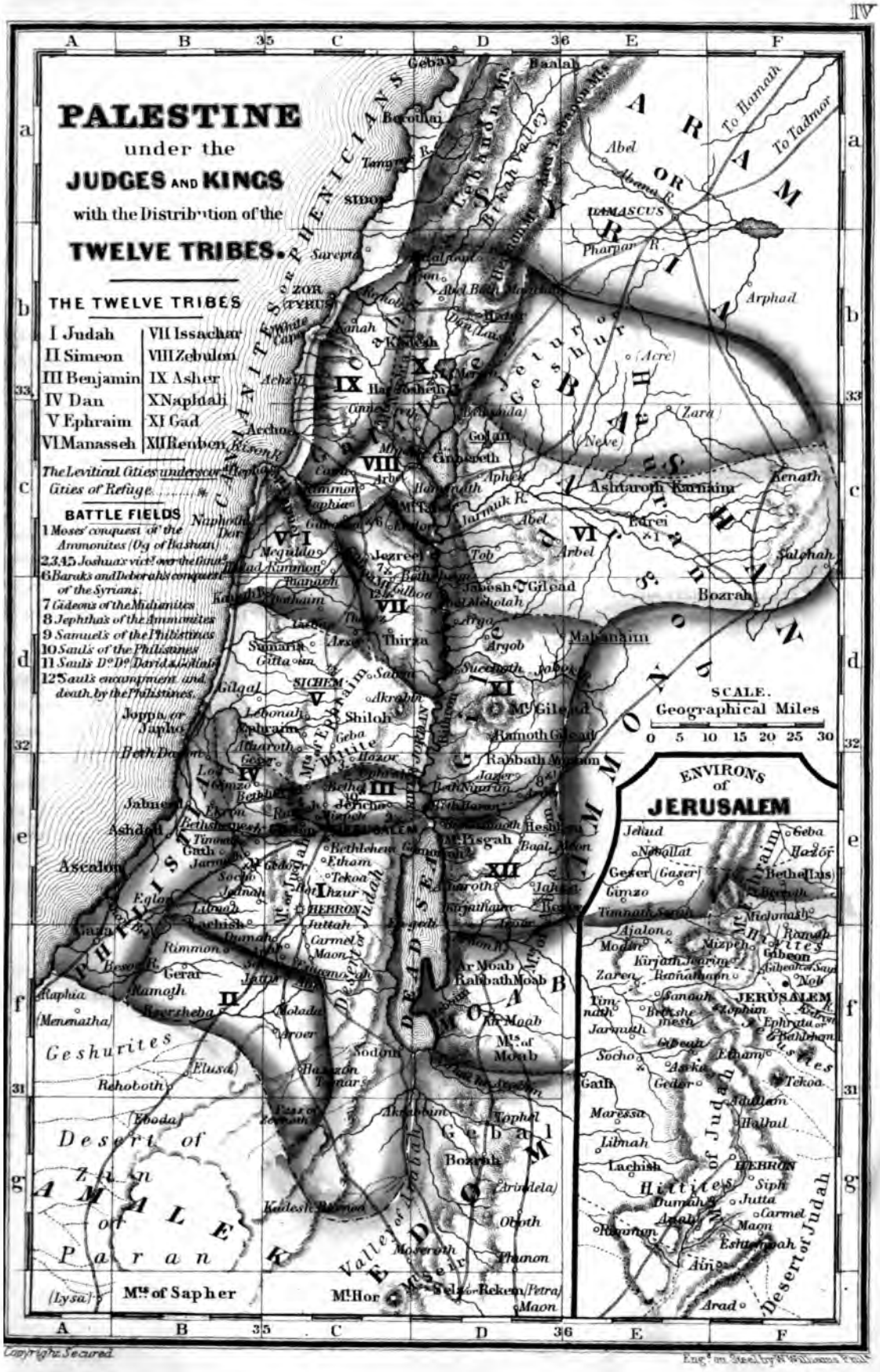
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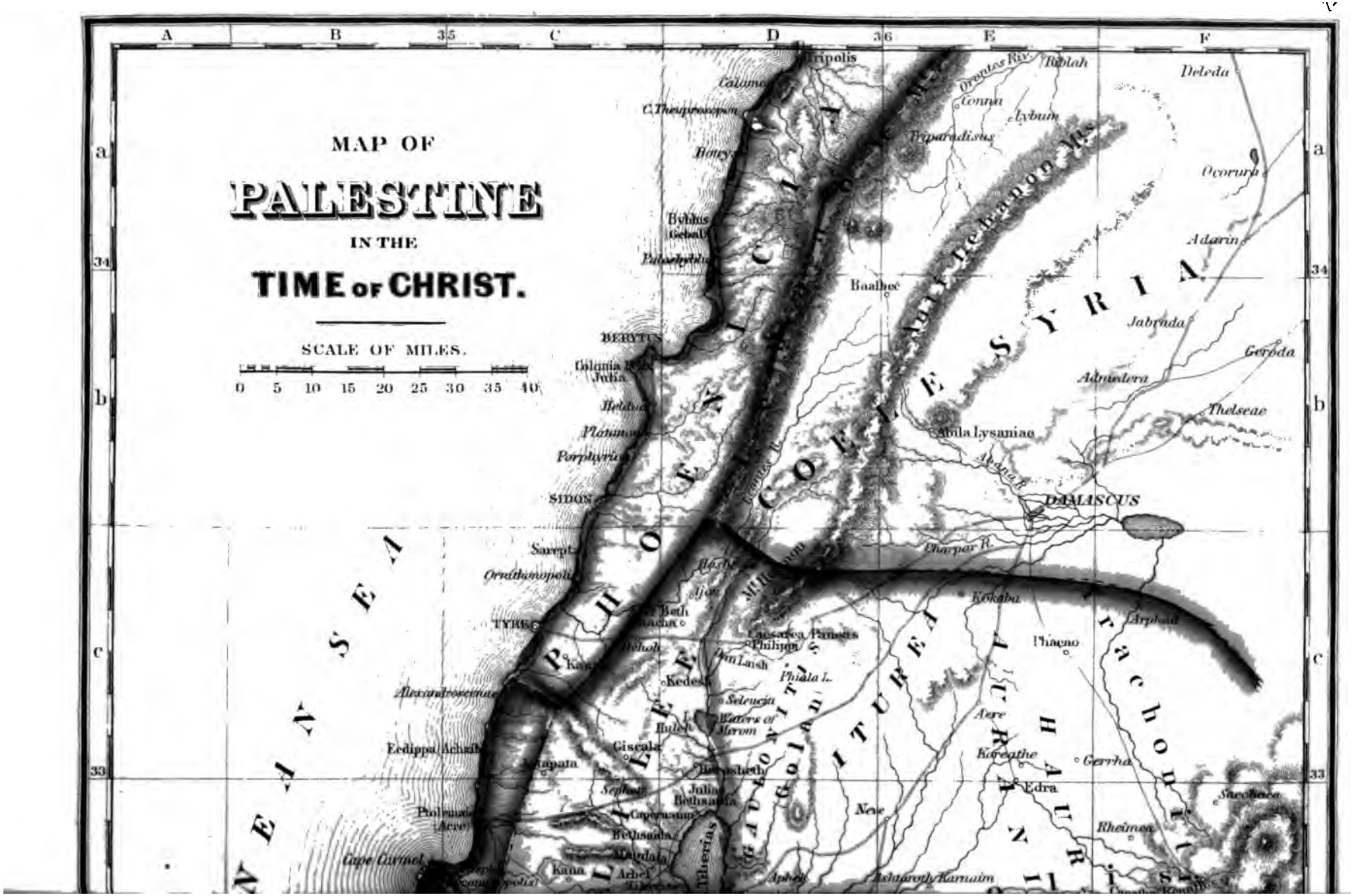
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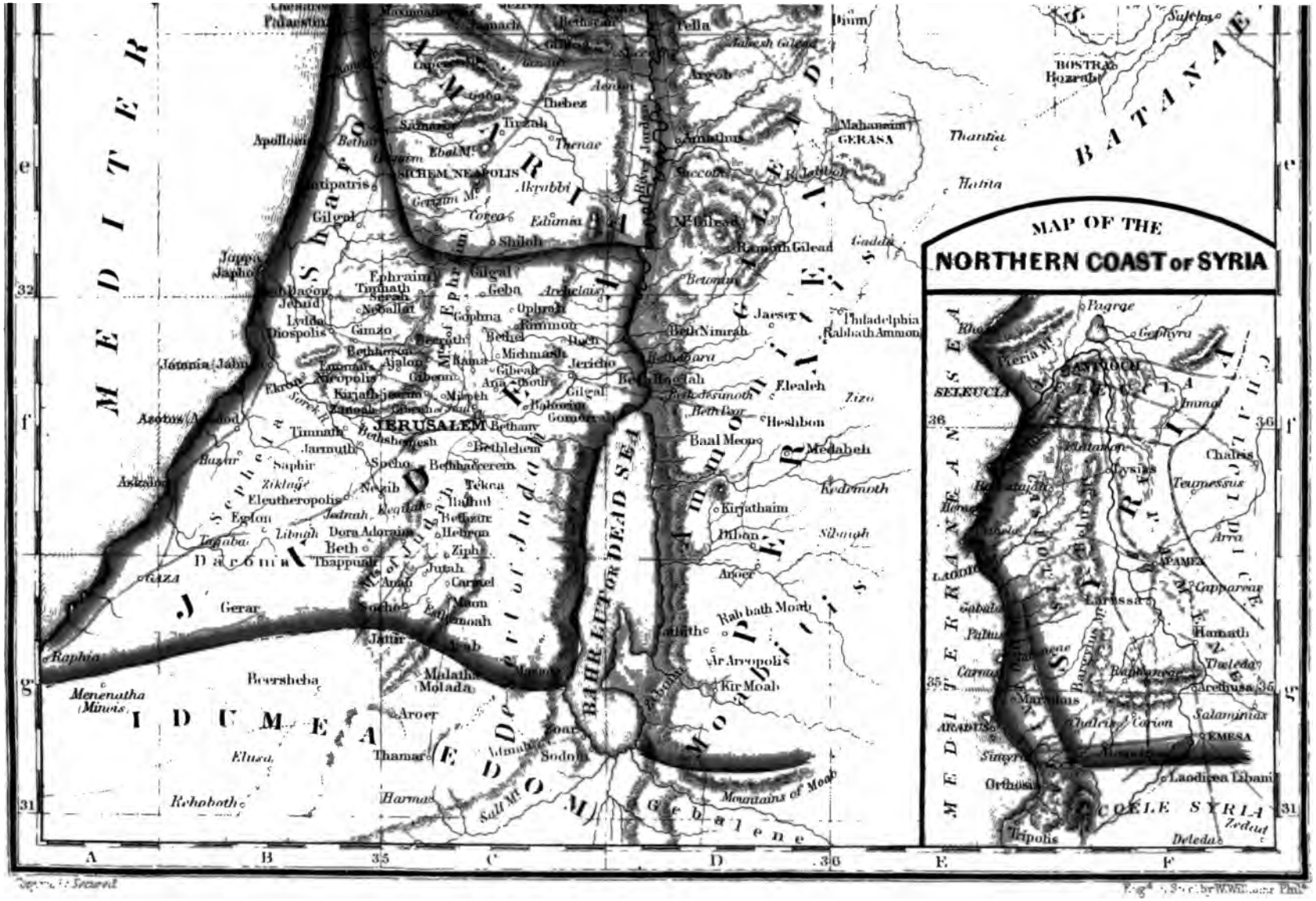
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6 Barak's and Deborah's conquest of the Syrians.
7 Gideon's of the Midianites
8 Jephtha's of the Ammonites
9 Samuel's of the Philistines
10 Saul's of the Philistines
11 Saul's D° D° David's Philists
12 Saul's encampment and death by the Philistines.
SCALE.
Geographical Miles
0 5 10 15 20 25 30
ENVIRONS of
JERUSALEM
PHILISTINES
Desert of Zin
AMALEK
Desert of Judah
ARAM
To Hamah
To Tadmor
DAMASCUS
Arphad
Bozrah
Salchah
Kenath
Ashtaroth Karnaim
Mahanaim
Succoth
Rabbath Ammon
Ramoth Gilead
Mt Gilead
Mts of Moab
Ar Moab
Rabbath Moab
Mts of Sapher
Mt Hor
Sela or Rekem (Petra)
Maon
Arad
Ain
Hebron
Jerusalem
Bethlehem
Gibeon
Gibeah
Nob
Anathoth
Ramah
Mizpeh
Ajalon
Gezer
Lachish
Libnah
Maresha
Gath
Ashdod
Ascalon
Joppa or Japho
Lydda
Ramoth
Aphek
Jezreel
Shechem
Shiloh
Thirza
Samaria
Tirzah
Bethel
Jericho
Ai
Gilgal
Hazor
Kedesh Naphtali
Dan
Jordan
Dead Sea
Valley of Siddim
Valley of Jehoshaphat
Valley of Hinnom
Mt Olivet
Mt Scopus
Mt Zion
Mt Moriah
Mt Gerizim
Mt Ebal
Mt Tabor
Mt Carmel
Mt Hermon
Mt Gilboa
Mt Gilead
Mt Seir
Mt Sapher
Mt Hor
Sea of Galilee
Lake Merom
Waters of Merom
Brook Kishon
Brook Kedron
Brook Besor
Brook Eshcol
Brook Zered
Brook Arnon
Brook Jabbok
Brook Jarmuk
Brook Abana
Brook Pharpar
Brook Zered
Brook Besor
Brook Kedron
Brook Eshcol
Brook Arnon
Brook Jabbok
Brook Jarmuk
Brook Abana
Brook Pharpar
Brook Kishon
Brook Kedron
Brook Besor
Brook Eshcol
Brook Zered


MAP OF
PALESTINE
IN THE
TIME OF CHRIST.
SCALE OF MILES.
0 5 10 15 20 25 30 35 40
A
B
C
D
E
F
a
b
c
33
34
35
36
Tripolis
Orontes Riv.
Biblah
Delrda
Conna
Iybum
Tripharadisus
Ocorura
Adarin
Baalhoe
Jabruda
Gerrha
Adnedera
Thelsea
Abila lysaniae
DAMASCUS
Abana R.
Pharpar R.
BERYTUS
Porphyrion
SIDON
Sarepta
TYRE
Kana
Alexandroscenae
Ecdippa Achaib
Ptolemais Acre
Cape Carmel
Kana
Arbel
Kedesh
Seleucia
Waters of Merom
Ciscala
Julias Bethsaida
Capernaum
Bethsaida
Tiberias
Kokaba
Arpad
Phaeno
Phiala L.
Acre
Kareathe
Gerrha
Edra
Neve
Rheimes
Sarcolasca
Ashtaroth Karnaim
Trachonitis
Auranitis
Batanea
Gaulonitis
Galilee
Ituraea
Phoenicia
Coele Syria
Mt. Hermon
Mt. Libanus
Mt. Antilibanus
Mediterranean Sea


MAP OF THE
NORTHERN COAST or SYRIA
MEDITERRANEAN SEA
JUDAEA
SAMARIA
PERAEA
IDUMEA
MOABITIS
AMMONITIS
BATANAEA
TRACHONITIS
JERUSALEM
Dead Sea
Sea of Galilee
Jordan R.
ANTIOCH
SELEUCIA
LAODICEA
APAMEA
Larissa
Hamath
Arca
Tripolis
Orthosia
Simyra
Marathus
Arados
Tortosa
Carne
Paneas
Bostra
Gerasa
Philadelphia
Rabbath Ammon
Heshbon
Medaba
Kir Moab
Rabbath Moab
Aroer
Gaza
Beersheba
Hebron
Bethlehem
Jericho
Shiloh
Gilgal
Samaria
Shechem
Jaffa
Ashdod
Ashkelon
Gerar
Raphia
Menenatha
Elusa
Rehoboth
Thamar
Zoar
Sodom
Mountains of Moab
Gebalene
Salt Mt.
Harmas
Arbela
Pella
Dium
Gadara
Ramoth Gilead
Jaesera
Beth Nimrah
Elealeh
Kedemoth
Kirjathaim
Nebo
Baal Meon
Aphek
Ashtaroth
Edrei
Zoar
Sodom
Engaddi
Tiberias
Sea of Galilee
Jordan R.
Dead Sea
Lake Asphaltites
Mediterranean Sea
Engraved by W.W. Lake Phila.

EXPLANATION OF MAP V.

THIS map has been somewhat modified according to Dr. Wilson's map: particularly the localities and cities which have been clearly identified, some 150 or 160 in number, have been entered in a distinct type, the common Roman letter, large or small, according to the importance of the place. Places not yet identified are entered in italics. The coast and country of Syria is continued northward to Antioch, in consideration of the frequent mention of this country in the history of the Maccabees and of the Acts of the Apostles. This map is enlarged in size, to prevent confusion in inserting so many names together in a small space.

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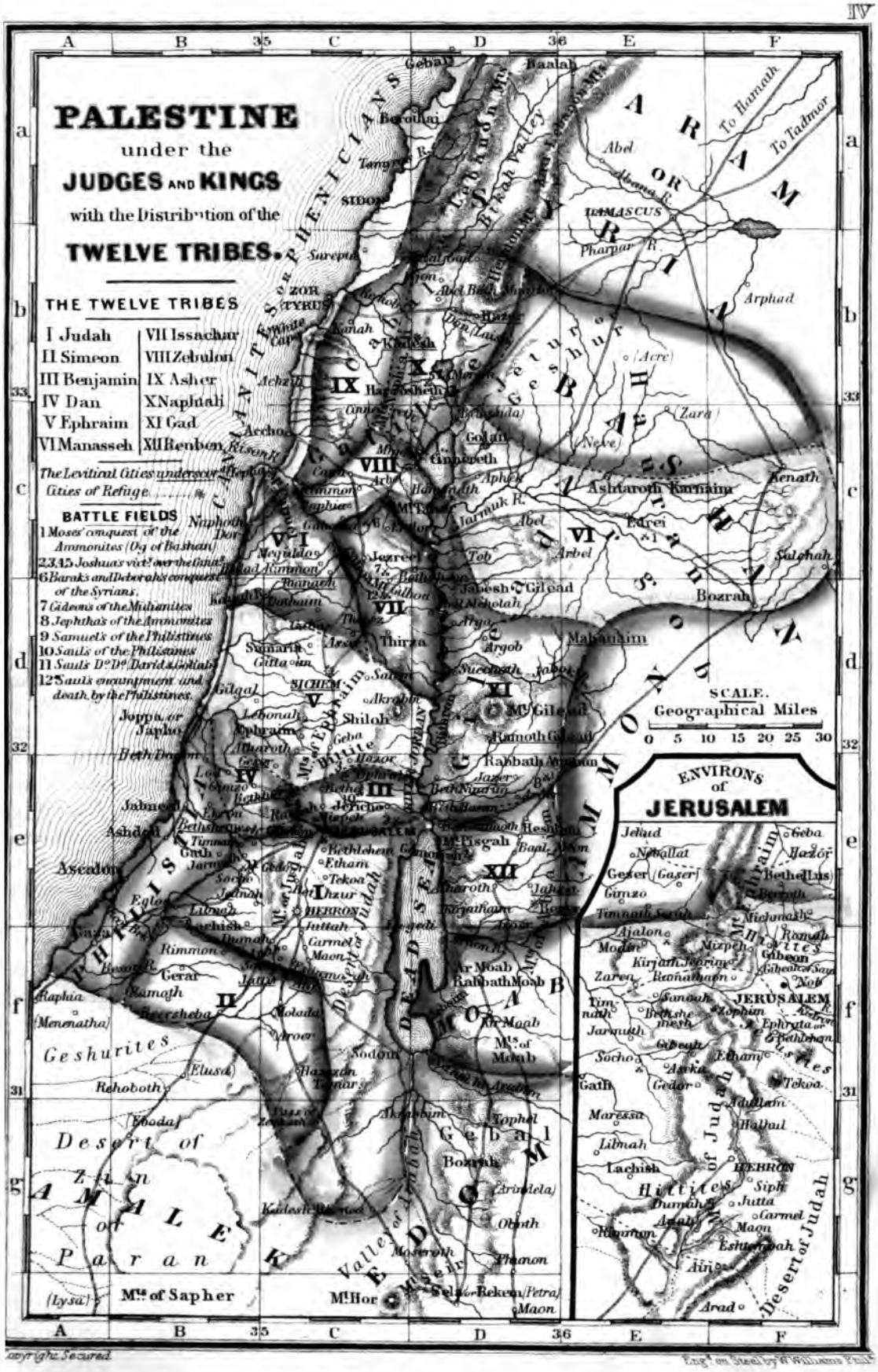
EXPLANATION OF MAP IV.

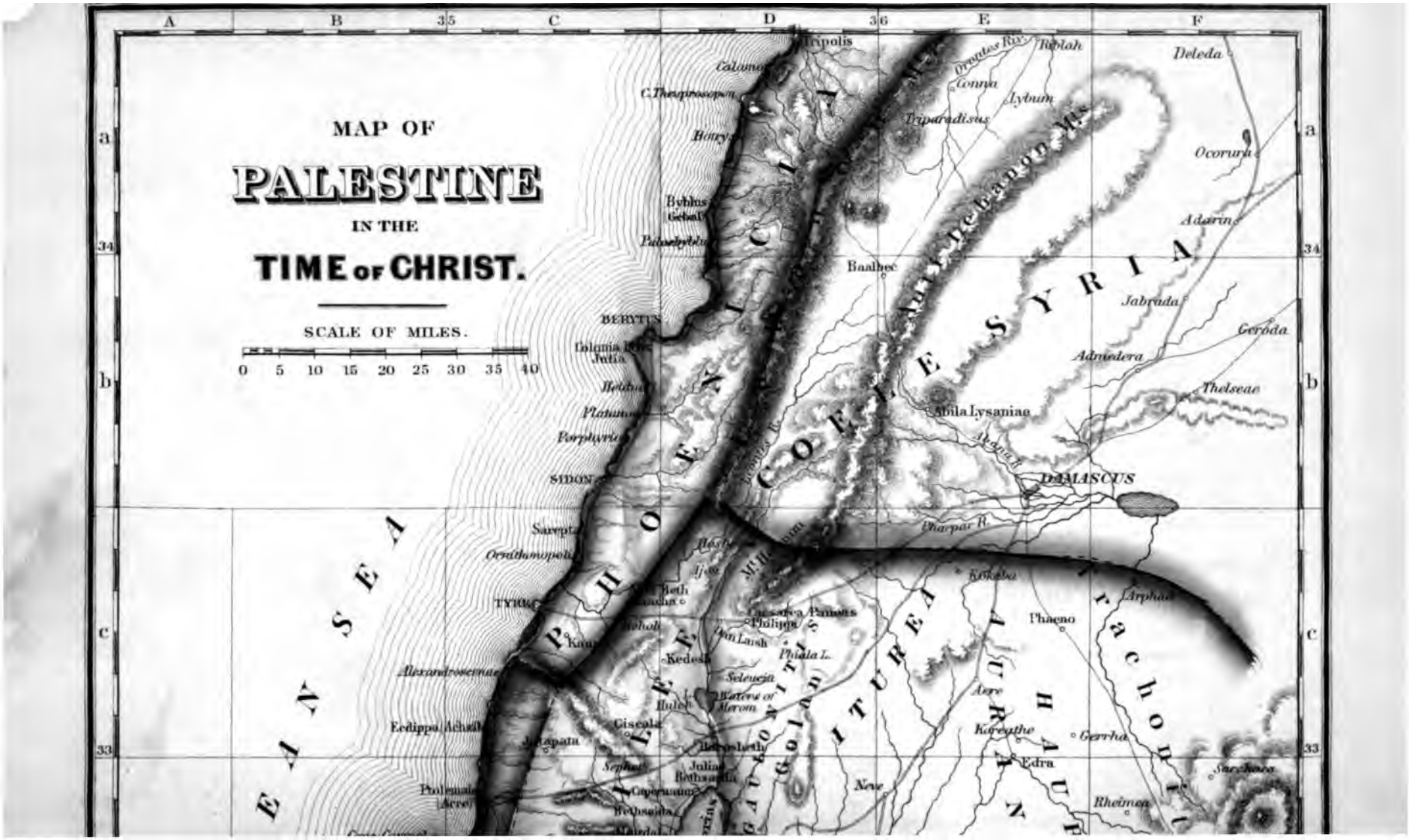
THE boundaries of Palestine are indicated according to their probable limits. The exact boundaries of the tribes cannot be defined, but their relative position and the comparative extent of their territories are indicated approximately on the map. Sometimes the claims of the tribes by promise extended beyond their actual possession by conquest, as in the instances of Judah, Dan, Asher, and Manasseh. This with reference to the land of the Philistines is indicated by the crossing of different colours; the independent tribes of Geshur, Bashan, Maachah, &c., in the territory assigned to the half-tribe of Manasseh, east of the Jordan, are represented by double coloured lines.

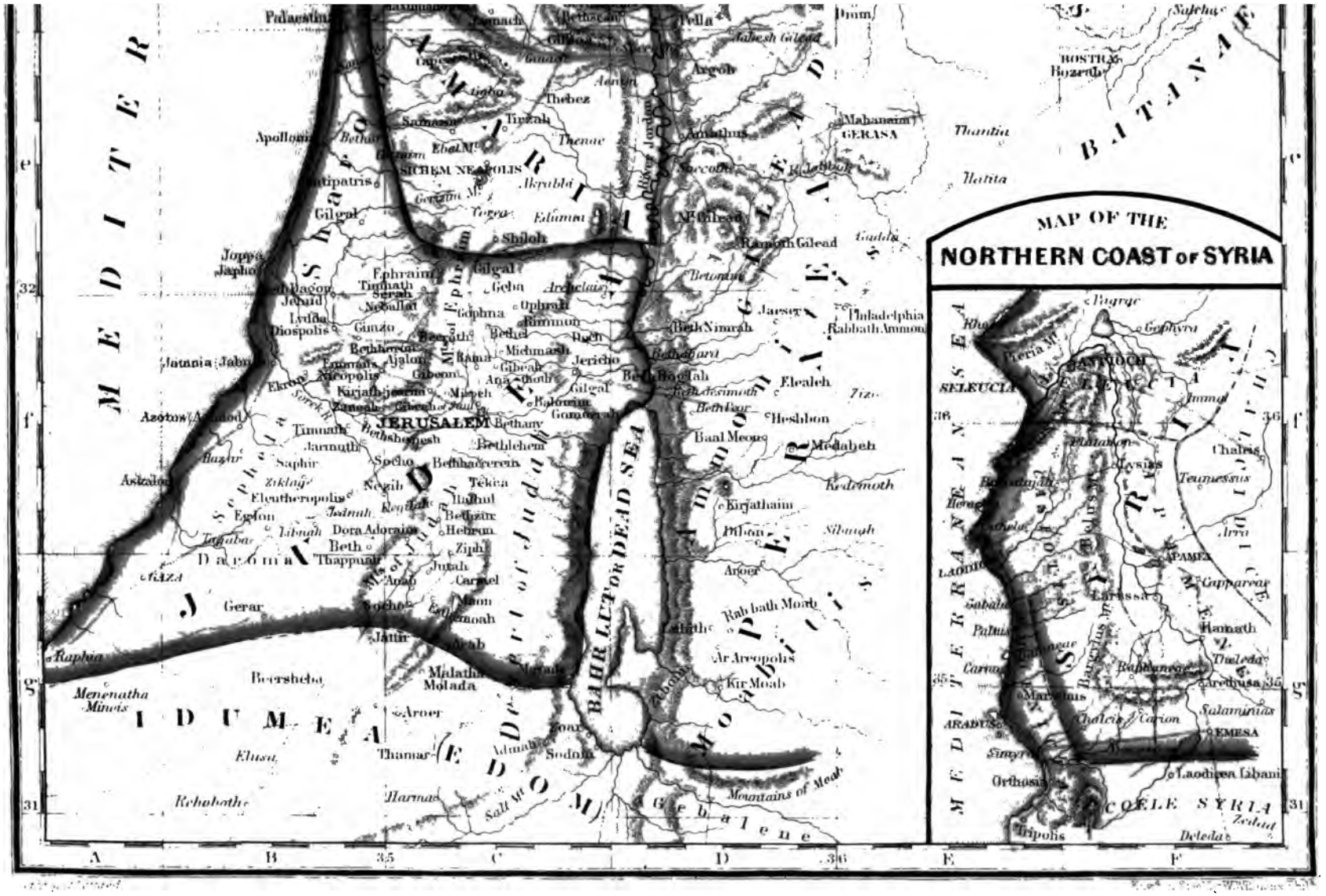
It is a vain attempt to define with precision the boundaries of the several tribes. The effacing hand of time has thoroughly obliterated them; but their relative position, magnitude, and importance may be distinctly noted, together with their natural scenery and soil. With the knowledge of these we may well be content. In geography, as in history, a general outline is more easily retained, more satisfactory, and more profitable than a minute detail. Such an outline is presented in these boundaries, without any claim to minute accuracy.

The cities of the Plain, Sodom, Gomorrah, Zoar, Admah, and Zeboim, are entered on the map according to the late researches of the French traveller De Saulcy. The discovery of the sites of Sodom and Gomorrah by this traveller is pronounced by an English journalist to be one of the most striking in the whole range of biblical antiquity. The disinterment of Nineveh may be of more importance in its results to the historian and the antiquary, but as a matter of feeling, it is of small moment compared with the discovery of Sodom and Gomorrah. "There is something strangely awful in the idea of these living monuments of Divine vengeance, yet remaining after six and thirty centuries, with the actual marks of the instrument of their overthrow still visible upon their blasted ruins." These discoveries, however, have not been confirmed by subsequent travellers, and the conclusions of De Saulcy must be regarded as questionable. The region around Jerusalem, where the most interesting local incidents are clustered together, is exhibited on a larger scale in the margin. Harosheth should be entered near Hazor.

Harosheth, the scene of the overthrow of Sisera and his hosts, is located by Dr. Thomson, not south of the waters of Merom, but at the base of Carmel, on the river Kishon, commanding a narrow pass where the Plain of Esdraelon opens out into that of Acre.


PALESTINE
under the
JUDGES AND KINGS
with the Distribution of the
TWELVE TRIBES.
THE TWELVE TRIBES
I Judah
II Simeon
III Benjamin
IV Dan
V Ephraim
VI Manasseh
VII Issachar
VIII Zebulon
IX Asher
X Naphtali
XI Gad
XII Reuben
The Levitical Cities underscored
Cities of Refuge
BATTLE FIELDS
1 Moses' conquest of the Ammonites (Og of Bashan)
2 3 4 5 Joshua's victories over the Kings
6 Barak's and Deborah's conquest of the Syrians.
7 Gideon's of the Midianites
8 Jephtha's of the Ammonites
9 Samuel's of the Philistines
10 Saul's of the Philistines
11 Saul's & David's victories
12 Saul's encampment and death, by the Philistines.
SCALE.
Geographical Miles
0 5 10 15 20 25 30
ENVIRONS of JERUSALEM
Mediterranean Sea
Dead Sea
Sea of Galilee
Jordan R.
Valley of Jezreel
Valley of Jericho
Valley of Jehoshaphat
Valley of Elah
Valley of Rephaim
Valley of Hinnom
Valley of Zephathah
Valley of Eshcol
Valley of Mamre
Valley of Siddim
Valley of Salt
Valley of Zeboim
Valley of Ajalon
Valley of Sorek
Valley of Zeboim
Valley of Zeboim
Valley of Zeboim


MAP OF
PALESTINE
IN THE
TIME OF CHRIST.
SCALE OF MILES.
0 5 10 15 20 25 30 35 40
A
B
35
C
D
36
E
F
a
34
b
c
33
Tripolis
Deleda
Riblah
Orontes Riv.
Conna
Lybnum
Tripharadisus
Ocoruba
Adarina
Baalbec
Jabruda
Ceroda
Admedera
Thelseae
Abila Lysaniae
DAMASCUS
Pharpar R.
Arphad
Phaeno
Edra
Rheimon
Gerrha
Kareathe
Nave
Aere
Ecdippa
Ptolemais
Acre
Ciscala
Julias
Bethsaida
Capernaum
Seleucia
Waters of Merom
Kedesh
Philippi
Caesarea Paneas
Phiala L.
Sephet
Tyre
Sidon
Berytus
Byblus
Gebal
Palaebyblus
Botrys
Columna
C. Theuprosopon
MEDITERRANEAN SEA
PHOENICIA
COELE SYRIA
ITUREA
TRACHONITIS
GAULONITIS
HAURANITIS
Anti-Libanus Mts.


MAP OF THE
NORTHERN COAST of SYRIA
MEDITERRANEAN SEA
SHARON
SAMARIA
GALILEE
PHOENICIA
JUDAEA
PHILISTIA
IDUMEA
EDOM
MOABITIS
AMMONITIS
BATANAEA
TRACHONITIS
JERUSALEM
SEBASTE
SICHEM NEAPOLIS
GERASA
BOSTRA
SELEUCIA
ANTIOCH
APAMEA
LAODICEA
EMESA
COELE SYRIA
Dead Sea
Sea of Galilee
Jordan R.
Palaestina
Joppa
Azotus
Ascalon
Gaza
Raphia
Gerar
Beersheba
Menenatha Mines
Elusa
Rehoboth
Thamar
Aroer
Molada
Jattir
Hebron
Bethlehem
Bethany
Jericho
Gilgal
Shiloh
Thebez
Tirzah
Thenae
Aenon
Salim
Aegeb
Ramoth Gilead
Gadda
Jabesh Gilead
Mahanaim
Arnathus
Succoth
Nattia
Thantia
Philadelphia
Rabbath Ammon
Heshbon
Elealeh
Medaba
Baal Meon
Kedemoth
Kirjathaim
Aroer
Rabbath Moab
Ar Areopolis
Kir Moab
Sibmah
Pisgah
Mountains of Moab
Gebalene
Sodoma
Zoar
Admah
Salt Mt.
Harmas
Ziph
Carmel
Maon
Jutah
Arad
Socho
Libnah
Eglon
Lachish
Beth Thappuah
Dora
Adoraim
Eleutheropolis
Ziklag
Negeb
Tekoa
Bethzur
Bethacherem
Bethshemesh
Timnath
Jarmuth
Saphir
Azekah
Gibeah
Anathoth
Mizpeh
Gibeon
Ajalon
Emmaus
Nicopolis
Kirjathjearim
Zorah
Eshtaol
Beth Horon
Gophna
Ephraim
Tiphsah
Jehud
Neballat
Lydda
Diospolis
Ginzo
Bethel
Ai
Michmash
Rama
Geba
Archelais
Aphrah
Rimmon
Beth Nimrah
Beth Haran
Beth Jesimoth
Beth Peor
Gomorrah
Baalmeon
Jazer
Sihon
Heshbon
Thamna
Bethel
Tappuah
Shechem
Ebal Mt.
Gerizim Mt.
Akrabbi
Taanach
Megiddo
Jezreel
Thebez
Samaria
Apollonia
Antipatris
Joppa
Japho
Jabneh
Jamnia
Azotus
Ascalon

EXPLANATION OF MAP V.

THIS map has been somewhat modified according to Dr. Wilson's map: particularly the localities and cities which have been clearly identified, some 150 or 160 in number, have been entered in a distinct type, the common Roman letter, large or small, according to the importance of the place. Places not yet identified are entered in italics. The coast and country of Syria is continued northward to Antioch, in consideration of the frequent mention of this country in the history of the Maccabees and of the Acts of the Apostles. This map is enlarged in size, to prevent confusion in inserting so many names together in a small space.

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EXPLANATION OF MAP II.

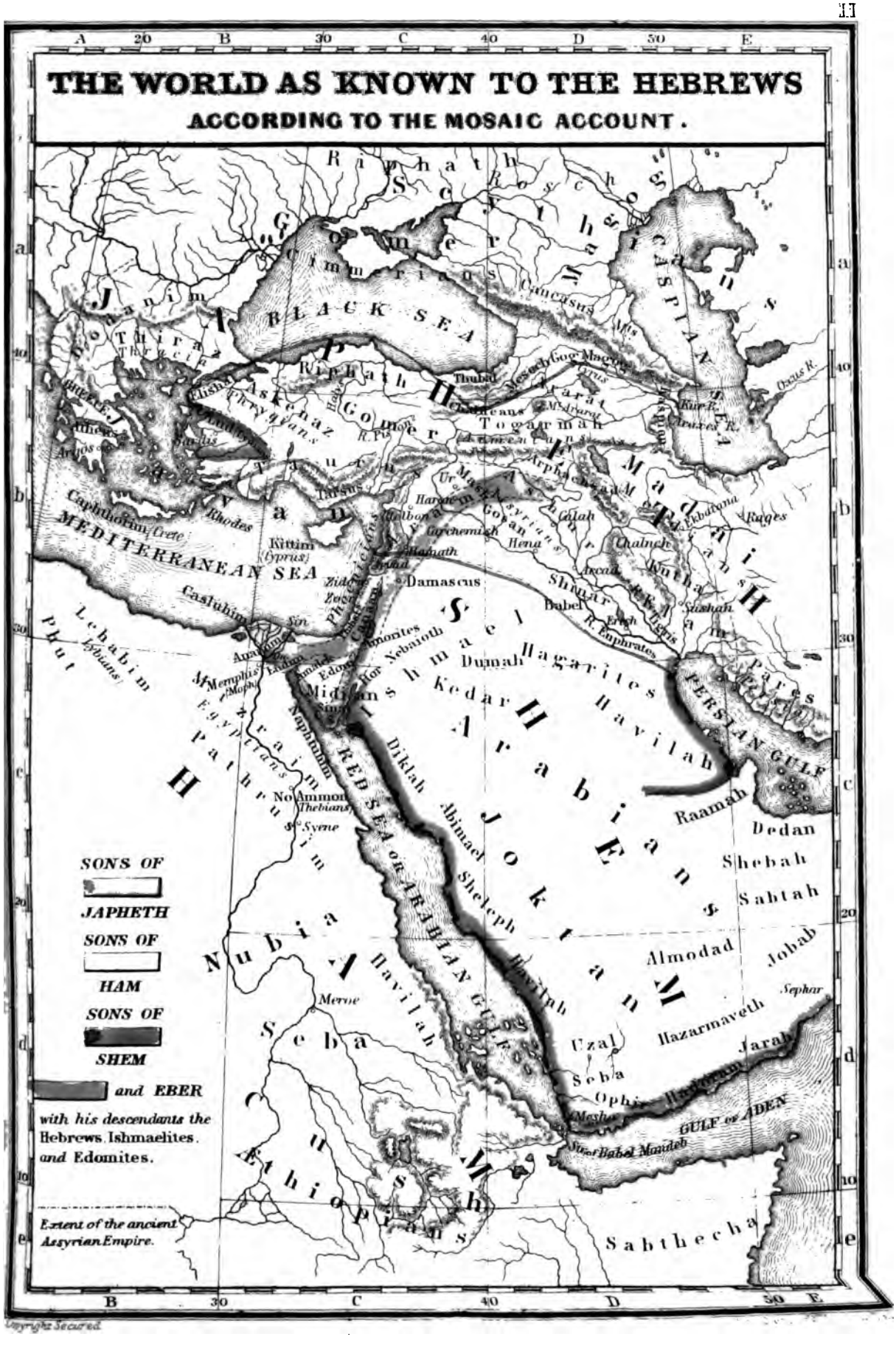
GEN. X.

THIS comprises the world as known to the ancient Hebrews, with the exception on the east, of India, and the unknown region of Sinim, supposed to be China; and on the west of Mauritania. The author, in locating these ancient tribes of men, availed himself of the labours of Gesenius, Ewald, Hitzig, and others, together with the researches of the most reliable geographers and antiquaries. Askenaz, according to these authorities, occupies the western part of Asia Minor; Togarmah is Armenia, and Gomer occupies the region of Cappadocia between them; Riphath, the author locates on the southern shore of the Black Sea, north of Gomer; but in accordance with others it is also referred to the region north of this sea. Gog, and Magog, the land of Gog, in conformity with classical and Armenian authors, is placed north of Armenia, in the neighbourhood of Togarmah, Meshech, and Tubal, whose position is clearly defined. They are also set farther north, to represent the Scythian nations.

Tarshish, Gen. x. 4, Kiepert also identifies with Tarsus in Cilicia, alleging that Spain was at this time unknown to the Hebrews. At a later period, Tarshish became the name of the Etruscans, who inhabited a part both of Spain and of Italy. Casluh, Casluhim, should be located on the south-east angle of the Mediterranean, east of the Nile, between Egypt and Palestine, instead of occupying its present position on the map.

The true position of the descendants of Joktan, in southern Arabia, is quite uncertain. These have been varied in a few instances on the authority of Knobel in his Volkertafel. Only those names are underlined with colours which are best known and have their position most clearly defined. Later names which occur in the Prophets, such as Persia, Nubia, &c., are not underlined, and classical names not found in the Bible are set in smaller type.

The extent of the ancient Assyrian empire is also distinctly indicated, and the localities entered according to the latest and best authorities of English residents, surveyors, and travellers.


THE WORLD AS KNOWN TO THE HEBREWS
ACCORDING TO THE MOSAIC ACCOUNT.
A 20 B 30 C 40 D 50 E
Riphath
Scythians
Gomer
Cimmerians
Caucasus
BLACK SEA
CASPIAN SEA
Javan
Thiras
Thrygians
Elishah
Asshenaz
Togarmah
Riphath
Gomer
Meshech
Tubal
Magog
Madai
Medes
Ararat
Kur R.
Araxes R.
Oxus R.
Ebatana
Rages
Tarsus
Ur
Mash
Assyrians
Haran
Calneh
Gozan
Gurchemish
Hena
Calah
Chalneh
Ava
Shinar
Babel
Erech
Shushan
Elam
Persians
Tigris
R. Euphrates
PERSIAN GULF
Dedan
Shebah
Sabtah
Almodad
Jobab
Sephar
Hazarmaveth
Jarah
Uzal
Seba
Ophir
Havilah
Sabthecha
Raamah
Dumah
Hagarites
Kedar
Arabians
Joktan
Shelemites
Abimael
Dikdah
Nebaioth
Ishmaelites
Midianites
Amalekites
Edomites
Ammonites
Moabites
Hor
Zidonians
Phenicians
Damascus
Kittim
(Cyprus)
Rhodes
Crete
Caphthorim
MEDITERRANEAN SEA
Casluhim
Lehabim
Phut
Lybians
Memphis
Egyptians
Pathrusim
Naphtuhim
Ludim
Anamim
Sin
Syene
Ethiopians
Nubia
Merœ
Cush
RED SEA or ARABIAN GULF
GULF of ADEN
Strait Babel Mandeb
SONS OF
JAPHETH
SONS OF
HAM
SHEM
and EBER
with his descendants the Hebrews, Ishmaelites, and Edomites.
Extent of the ancient Assyrian Empire.
B 30 C 40 D 50 E
Copyright Secured.

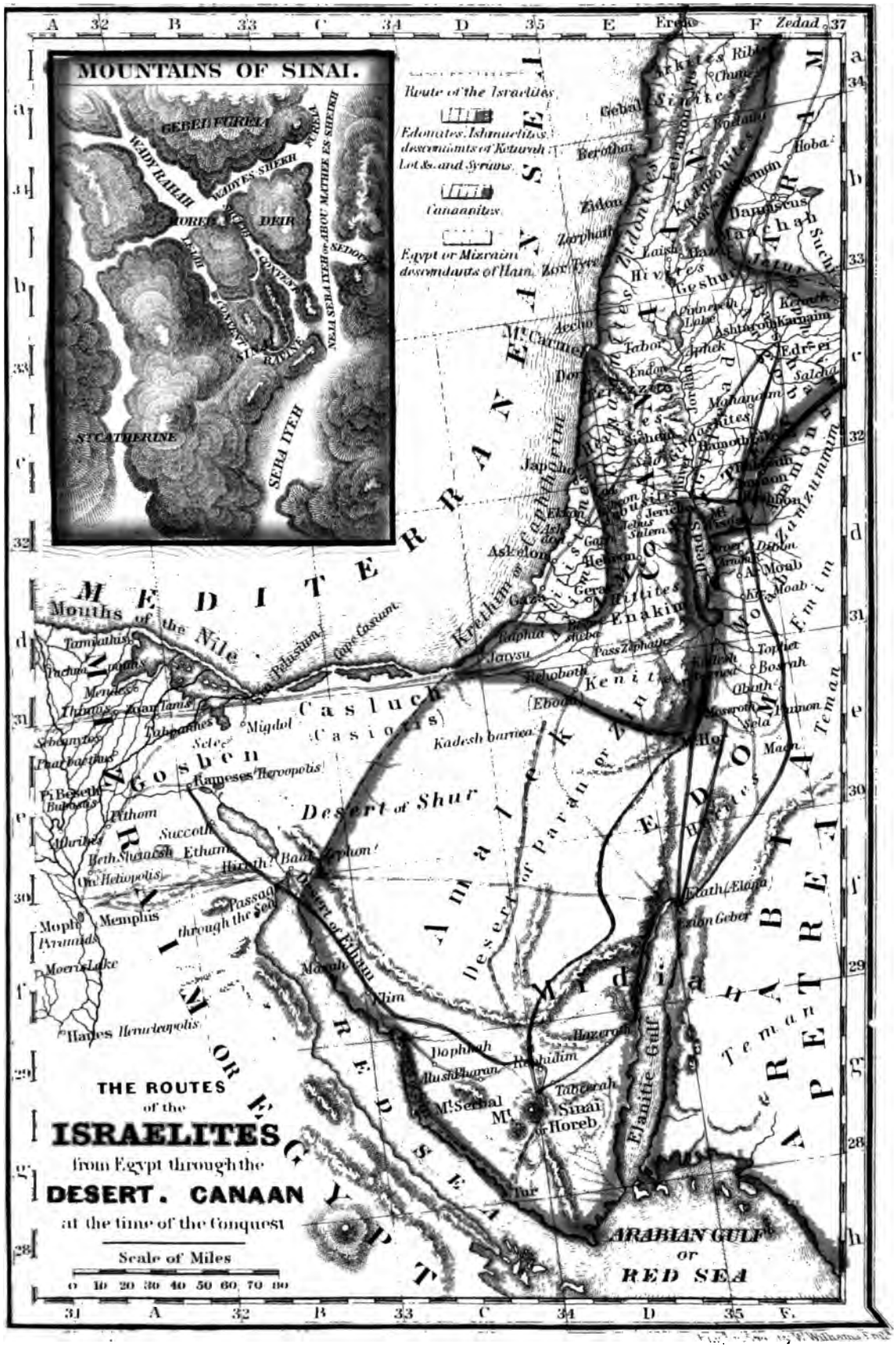
EXPLANATION OF MAP III.

THIS and the following Maps of Palestine are constructed on the bases of Dr. Robinson's maps, reduced by Kiepert, who executed those maps under the direction of Dr. R. The plan of the Sinaitic group is modified to represent the plains on the south of Sinai, in connection with that of Er Rahah, where Dr. R. supposes the Israelites to have stood on the giving of the law.

On the south and east of Sinai is seen the plain of Sebaiyeh, which, extending several miles, offers a wider range of ground for the hosts of Israel, and is assumed by Ritter and many others to have been the station of the Israelites when they received the law from Sinai.

After leaving Sinai, the route and the stations of the Israelites are quite conjectural. The continuous red line denotes the track of the Israelites as sketched by Dr. R.; the shorter lines, green and blue, indicate the deviations from this route, on the supposition that the children of Israel occupied the plains on the south of Sinai, and from this station proceeded in a direct line across the desert toward Beer-sheba to Kadesh-barnea in the desert below; and then again, after thirty-eight years' wandering in the desert, are found at another Kadesh-barnea, in the deep valley below the Dead Sea. This virtually supposes that there were two places having the same name, one upon the western part of the great plateau of the desert; the other, in the deep valley of the Arabah, below the Dead Sea. See pages 55, 56.

Lepsius contends with great earnestness and force, that the law must have been given on Mount Serbal, at the distance of a day's journey or more north-west from Sinai, near the desert of Sin. It rises in lonelier, loftier grandeur, to the observer, than Sinai itself, though somewhat inferior in height. About its base is spread a charming oasis of the richest verdure, watered by perennial streams of water. The mysterious Sinaitic inscriptions on its rocky facings in every direction prove it to have been frequented as a sacred mountain by the pilgrims who recorded these memorials of themselves, which remain imperishable after all else relating to them, their language, their religion, and their country has been totally lost. This theory of Lepsius would essentially change again the probable route of the Israelites through the desert. But Serbal stands without the group of Sinai and cannot well be made to conform to the conditions of the narrative.


MOUNTAINS OF SINAI.
GEBEL FUREIA
WADY RAHAH
NEJUYES SHEIKH
FUREIA
HOREB
DEIR
SERBAL
CONVENT
RUINS
SELOPH
NEJA SERBAL TYEH or ABOU MATHIE ES SHEIKH
ST CATHERINE
SERBAL TYEH
Route of the Israelites
Edomites, Ishmaelites, descendants of Keturah Lot & and Syrians.
Canaanites.
Egypt or Mizraim descendants of Ham.
MEDITERRANEAN SEA
Mouths of the Nile
Tamiathis
Pelusium
Cape Casium
Migdol
Casluch (Casiotis)
Goshen
Rameses Heroopolis
Desert of Shur
Succoth
Ethan
Pithom
Memphis
Moeris Lake
Hades Heracleopolis
Passage through the Sea
Desert of Ethan
Marah
Elim
RED SEA
Dophkah
Rephidim
Mt Serbal
Mt Sinai or Horeb
Tor
Elanitic Gulf
ARABIAN GULF or RED SEA
Desert of Paran
Kadesh barnea
Kenites
Edomites
Amalekites
Midianites
Arabia Petræa
Teman
Mt Seir
Ezion Geber
Eloth (Elana)
Hor
Zin
Kenizzites
Canaanites
Hittites
Amorites
Perizzites
Rephaim
Ammonites
Moabites
Gebalites
Hivites
Arkites
Sinites
Arvadites
Zemarites
Hamathites
Damascus
Mt Carmel
Accho
Tabor
Endor
Nazareth
Japhia
Ashdod
Askelon
Gaza
Gerar
Hebron
Jericho
Salem
Jebus
Jordan
Dibon
Ar Moab
Jaazer
Heshbon
Ramoth Gilead
Mahanaim
Edrei
Ashtaroth Karnaim
Kedesh
Laish
Zidon
Zarephath
Tyre
Berothai
Hoba
Maachah
Geshur
Aram
Jaur
Succoth
Zaphon
Penuel
Gilead
Ammon
Zamzummim
Emim
Zedad
Ereno
THE ROUTES of the ISRAELITES from Egypt through the DESERT. CANAAN at the time of the Conquest
Scale of Miles
0 10 20 30 40 50 60 70 80

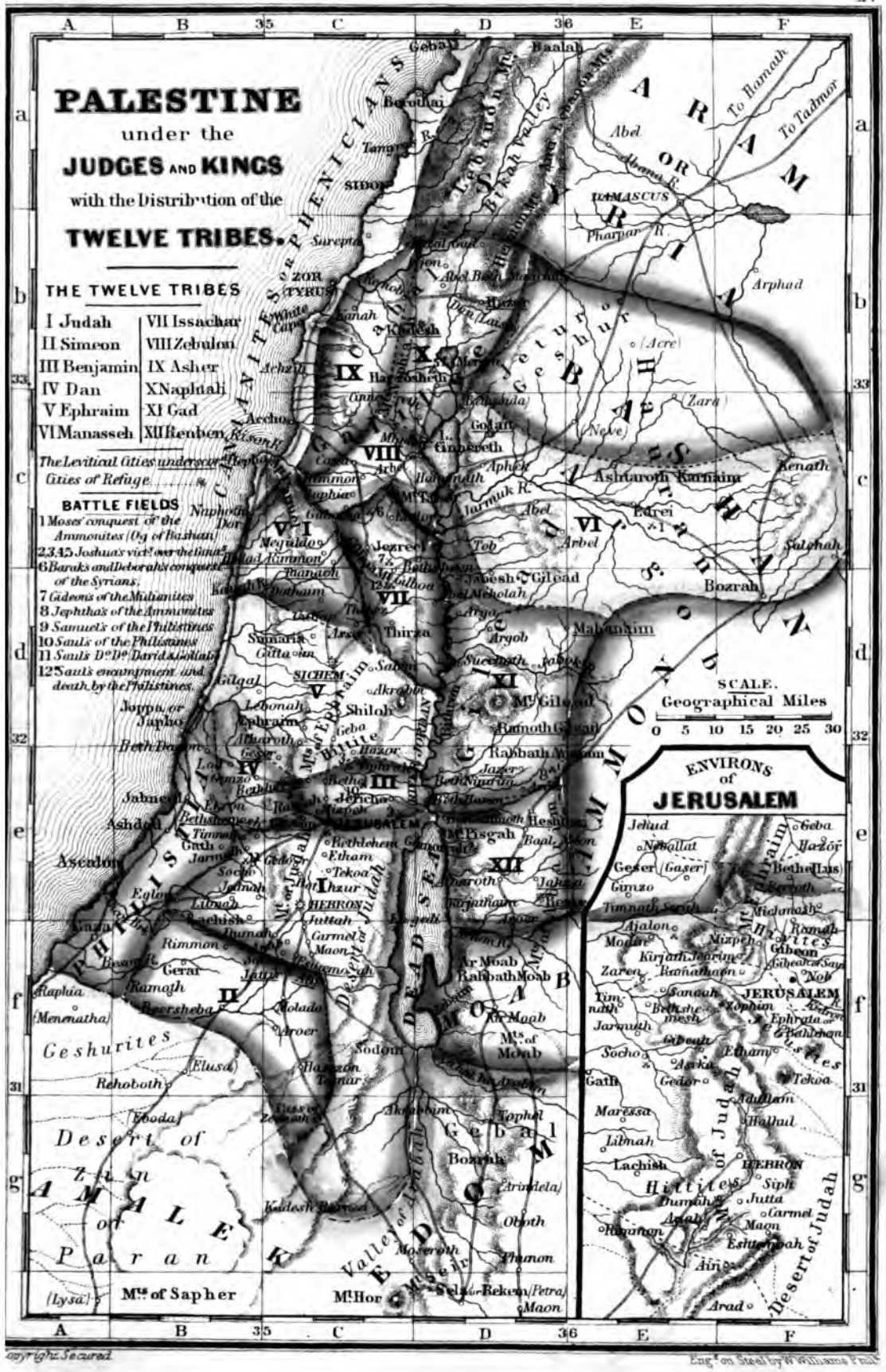
EXPLANATION OF MAP IV.

THE boundaries of Palestine are indicated according to their probable limits. The exact boundaries of the tribes cannot be defined, but their relative position and the comparative extent of their territories are indicated approximately on the map. Sometimes the claims of the tribes by promise extended beyond their actual possession by conquest, as in the instances of Judah, Dan, Asher, and Manasseh. This with reference to the land of the Philistines is indicated by the crossing of different colours; the independent tribes of Geshur, Bashan, Maachah, &c., in the territory assigned to the half-tribe of Manasseh, east of the Jordan, are represented by double coloured lines.

It is a vain attempt to define with precision the boundaries of the several tribes. The effacing hand of time has thoroughly obliterated them; but their relative position, magnitude, and importance may be distinctly noted, together with their natural scenery and soil. With the knowledge of these we may well be content. In geography, as in history, a general outline is more easily retained, more satisfactory, and more profitable than a minute detail. Such an outline is presented in these boundaries, without any claim to minute accuracy.

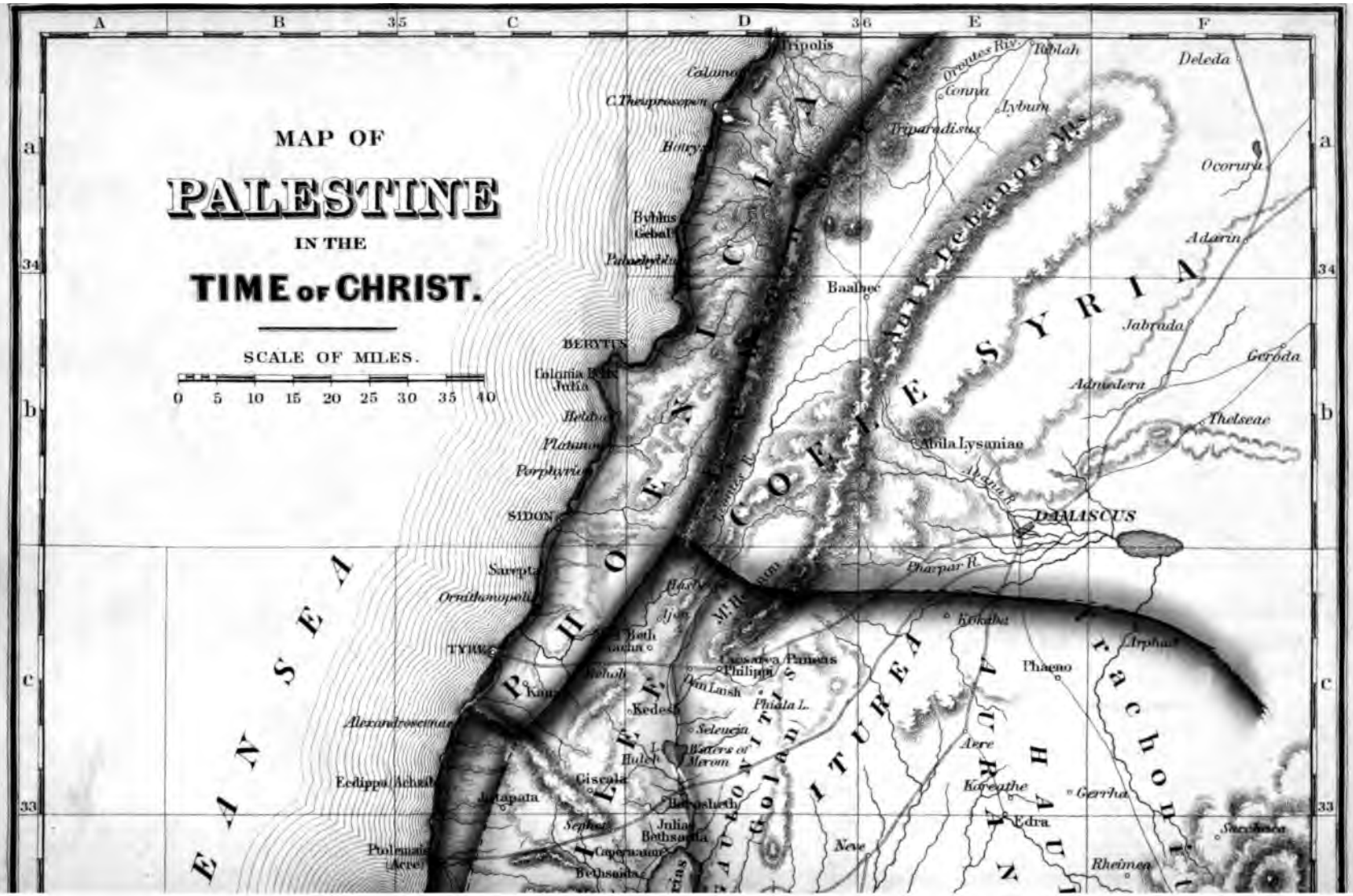
The cities of the Plain, Sodom, Gomorrah, Zoar, Admah, and Zeboim, are entered on the map according to the late researches of the French traveller De Saulcy. The discovery of the sites of Sodom and Gomorrah by this traveller is pronounced by an English journalist to be one of the most striking in the whole range of biblical antiquity. The disinterment of Nineveh may be of more importance in its results to the historian and the antiquary, but as a matter of feeling, it is of small moment compared with the discovery of Sodom and Gomorrah. "There is something strangely awful in the idea of these living monuments of Divine vengeance, yet remaining after six and thirty centuries, with the actual marks of the instrument of their overthrow still visible upon their blasted ruins." These discoveries, however, have not been confirmed by subsequent travellers, and the conclusions of De Saulcy must be regarded as questionable. The region around Jerusalem, where the most interesting local incidents are clustered together, is exhibited on a larger scale in the margin. Harosheth should be entered near Hazor.

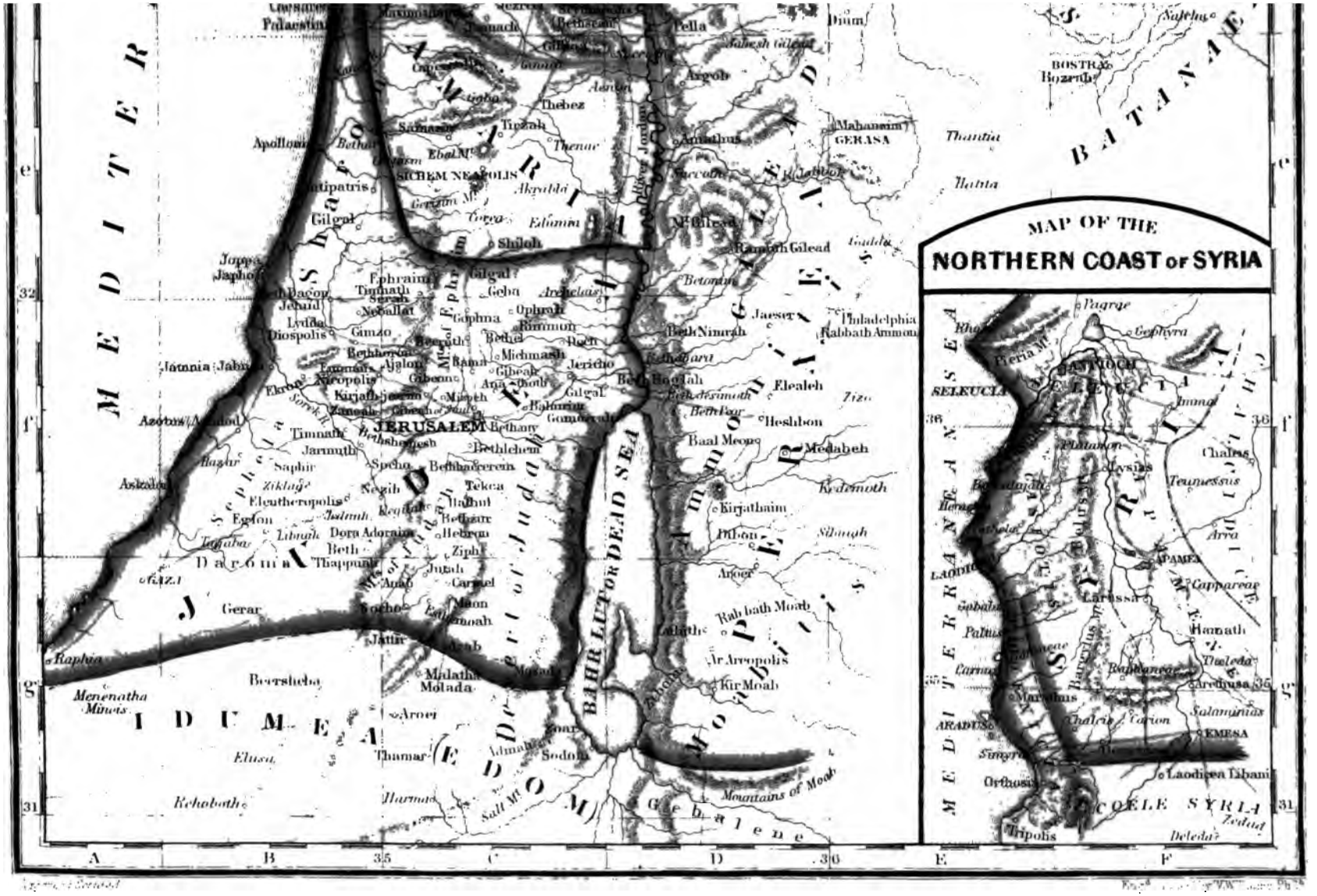
Harosheth, the scene of the overthrow of Sisera and his hosts, is located by Dr. Thomson, not south of the waters of Merom, but at the base of Carmel, on the river Kishon, commanding a narrow pass where the Plain of Esdraelon opens out into that of Acre.



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MAP OF
PALESTINE
IN THE
TIME OF CHRIST.
SCALE OF MILES.
0 5 10 15 20 25 30 35 40
A
B
C
D
E
F
35
36
a
b
c
33
34
Tripolis
Columna
C. Theuprosopon
Botrys
Byblus
Gebal
Palaeopolis
Orontes Riv.
Riblah
Deleda
Conna
Lybum
Tripharadisus
Ocoruba
Adarin
Baalbec
Jabruda
Gerda
Adnedera
Thelseae
Abila Lysaniae
DAMASCUS
Pharpar R.
BERYTUS
Colonia Berytus
Julia
Heldua
Platanus
Porphyreon
SIDON
Sarepta
Ornithopolis
TYRE
Kana
Alexandroscenae
Ecdippa Achzib
Ptolemais Acre
Ptolemaic Coast
Mediterranean Sea
PHOENICIA
COELE SYRIA
Anti-Libanus Mts.
Kokaba
Arphad
Phaeno
Trachonitis
Philippi
Panias
Jon Lush
Phiala L.
Kedesh
Seleucia
Waters of Merom
Hulch
Aere
Kareathe
Gerrha
Edra
Ciscala
Bethsaida Julias
Sephet
Capernaum
Bethsaida
Jotapata
Neve
Rheinea
Succhoth
Auranitis (Golan)
Ituraea
Hauranitis


MAP OF THE
NORTHERN COAST OF SYRIA
MEDITERRANEAN SEA
SAMARIA
JUDEA
IDUMEA
PERAEA
GALILEE
DECAPOLIS
BATANAEA
AMMONITIS
BAHR LUT OR DEAD SEA
JERUSALEM
SICHEM NEAPOLIS
ANTIOCH
SELEUCIA
CELESYRIA
Palestina
Dan
Bozrah
Mahanaim
GERASA
Thantia
Batnia
Ramoth Gilead
Philadelphia
Rabbath Ammon
Heshbon
Medaba
Kirjathaim
Rabbath Moab
Ar Areopolis
Kir Moab
Aroer
Beersheba
Malatha
Molada
Gerar
Raphia
Elusa
Thamar
Sodom
Mountains of Moab
Gebalene
Rehobath
Menenatha
Minuis
Azotus
Ascalon
Jamnia
Lydda
Diospolis
Jabneh
Japho
Gilgal
Shiloh
Ephraim
Timnath
Serah
Gophna
Ophrah
Beth Ninrah
Jericho
Michmash
Bethel
Gibeah
Emmaus
Nicopolis
Kirjath-jearim
Mizpeh
Zanoah
Timnah
Jarmuth
Saphir
Socho
Bethshemesh
Bethlehem
Bethany
Eleutheropolis
Ziklag
Negib
Tekoa
Hebron
Dora
Adoraim
Ziph
Carmel
Maon
Jattir
Eglon
Libnah
Thappuah
Beth Togabar
Beth Zur
Beth Anoth
Beth Hoglah
Beth Jesimoth
Beth Peor
Baal Meon
Kedemoth
Elealeh
Aroer
Nebo
Pisgah
Abarim
Jordan
Dead Sea
Pagrae
Gephyra
Pieria M.
Daphne
Chalcis
Tyrus
Tenessus
Arra
Apamea
Capparcae
Larissa
Hamath
Theleda
Arethusa
Marathus
Salamanias
Chalcis
Carion
Emesa
Laodicea Libani
Orthosia
Tripolis
Zedad
Beledai
Sumyra
Paltus
Carne
Barbalissus
Bambanae
Gabala
Lebanon
Antilibanus
Mt. Hermon
Mt. Gilead
Jabbok
Succoth
Penuel
Mahanaim
Tirzah
Thebez
Aenon
Salim
Argob
Bethsan
Gadara
Hippos
Gerasa
Pella
Dium
Safetha
Bostra
Thenae
Ebal M.
Gerizim M.
Akrabbi
Edumin
Archelais
Betomon
Beth Haran
Beth Nimrah
Beth Jesimoth
Beth Peor
Abel Shittim
Silmah
Zizo
Rabbath Moab
Ar Areopolis
Kir Moab
Zoar
Admah
Sodom
Mountains of Moab
Gebalene
Rehobath
Harmah
Salt M.
Elusa
Thamar
Menenatha
Minuis
Raphia
Beersheba
Malatha
Molada
Aroer
Gerar
Jattir
Socho
Anab
Carmel
Maon
Eglon
Libnah
Thappuah
Beth Togabar
Beth Zur
Beth Anoth
Ziph
Juttah
Hebron
Dora
Adoraim
Negib
Tekoa
Ziklag
Eleutheropolis
Saphir
Jarmuth
Timnah
Bethshemesh
Bethlehem
Bethany
Jerusalem
Azotus
Ascalon
Jamnia
Lydda
Diospolis
Jabneh
Japho
Gilgal
Shiloh
Ephraim
Timnath
Serah
Gophna
Ophrah
Beth Ninrah
Jericho
Michmash
Bethel
Gibeah
Emmaus
Nicopolis
Kirjath-jearim
Mizpeh
Zanoah
Gimzo
Beeroth
Ajalon
Gibeon
Ana Thoth
Gilgal
Baalmeon
Gomorrah
Heshbon
Medaba
Kirjathaim
Nebo
Pisgah
Abarim
Jordan
Dead Sea
Aroer
Rabbath Moab
Ar Areopolis
Kir Moab
Zoar
Admah
Sodom
Mountains of Moab
Gebalene
Rehobath
Harmah
Salt M.
Elusa
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Libnah
Thappuah
Beth Togabar
Beth Zur
Beth Anoth
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Hebron
Dora
Adoraim
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Eleutheropolis
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Bethlehem
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Ephraim
Timnath
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Gophna
Ophrah
Beth Ninrah
Jericho
Michmash
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Gibeah
Emmaus
Nicopolis
Kirjath-jearim
Mizpeh
Zanoah
Gimzo
Beeroth
Ajalon
Gibeon
Ana Thoth
Gilgal
Baalmeon
Gomorrah
Heshbon
Medaba
Kirjathaim
Nebo
Pisgah
Abarim
Jordan
Dead Sea
A
B
C
D
E
F
31
32
35
36

EXPLANATION OF MAP V.

THIS map has been somewhat modified according to Dr. Wilson's map: particularly the localities and cities which have been clearly identified, some 150 or 160 in number, have been entered in a distinct type, the common Roman letter, large or small, according to the importance of the place. Places not yet identified are entered in italics. The coast and country of Syria is continued northward to Antioch, in consideration of the frequent mention of this country in the history of the Maccabees and of the Acts of the Apostles. This map is enlarged in size, to prevent confusion in inserting so many names together in a small space.

The division of the country west of the Jordan into the three divisions of Judea, Samaria, and Galilee, first occurs in the time of the Maccabees, 1 Maccab. x. 30, which is also recognised by Josephus. In the time of Christ the division had become familiar and well established. But the specific boundaries are not well defined. Judea comprised substantially the territory of the tribes of Judah, Simeon, Benjamin, and Dan; Samaria, that of Ephraim and the half-tribe of Manasseh; and Galilee, that of the remaining tribes of Issachar, Zebulon, Asher, and Naphtali.

Samaria, though less in extent, is more fertile than Judea; the mountains are covered with a richer verdure: the valleys are better watered and yield a more luxuriant vegetation. Galilee surpasses both Judea and Samaria alike in the fertility of its soil and the grandeur of its scenery.

The Perea is a general term to denote, as its name implies, the country east of Jordan from the Arnon to the sources of the Jordan: in a more restricted sense, it designates the country from the Arnon to the neighbourhood of Pella, north of the river Jabbok, which country in Joshua is denominated Bashan and Gilead. The latter again, in Deut. xxxiv. 1, denotes the whole country east of the Jordan. Ancient Bashan comprised the provinces of Gaulonitis, Iturea, Auronitis, and Trachonitis.

Capernaum, as Dr. Robinson has shown, should be located, on this and the following map, above Magdala, and a short distance below Bethsaida; Chorazin should occupy the place of Capernaum. They were situated on the western shore of the lake in the order here indicated from south to north: Capernaum, Bethsaida, Chorazin; but their exact position cannot be defined.

EXPLANATION OF MAP VI.

THIS map may be more unsatisfactory and conjectural than either of the others. The travels of our Lord are seldom defined by localities sufficient to allow them to be sketched with any degree of certainty. Still, a view of them, even though the exact route may be altogether conjectural, serves to impress the mind with the extent of his travels and the wearisome life which he lived, in his labour of love, going about everywhere doing good. The chart of these journeyings may seem somewhat confused, but they may be easily traced in their order, as delineated by the different colours on the map according to the following descriptions. The dates are given according to the corrected chronology, four years below the common reckoning of the Christian era.

In the examination of this map it will be seen how the Saviour in his earthly mission "traversed the whole land, through storm and sunshine, from the wilderness of Judea to the borders of Tyre, from the great Sea to beyond Jordan, mingled with the people, learned their condition, sympathized in their sorrows, healed them, fed them, plead with them, used every means to secure their confidence and win their love, taught them by wondrous works and no less wondrous words the day long, and prayed for them, while biting storms swept by the night long."

I. In his first journey to Jerusalem, Jesus goes from Nazareth to be baptized of John in Jordan at Bethabara, nearly opposite Jericho, § 15. He is supposed to go down the east side of Jordan—he passes over into the wilderness of Judea, on the west side, about Jericho—goes up to Jerusalem, returns A. D. 25. (§ 19) through the wilderness to John at Bethabara, and thence along the western banks of the Jordan to Nazareth, and (§ 20) to Cana and Capernaum.

II. Jesus goes up to Jerusalem the second time, A. D. 26. § 21, by the western route, (see page 179) along the plain of Esdraelon and along the plain of Sharon. From Jerusalem he passes eastward to the Jordan, baptizes at Enon near Shalim—returns to Jerusalem and to Galilee by the middle route, which conducts him to Jacob's well, § 25, and Sychar, the Shechem of the Old Testament. He teaches publicly in the synagogues in Galilee. § 26, is again at Cana and at Nazareth, and fixes his abode at Capernaum. This public teaching in Galilee supposes him to have reached these plains by some such circuit as is indicated in this return.

III. The first circuit in Galilee from Capernaum (A. D. 27.) is wholly conjectural, § 32, but it extended "throughout all Galilee," Mark i. 39, and is accordingly so indicated on the map.

IV. The third journey to Jerusalem, § 36, A. D. 27. by the eastern route, crossing the Jordan and ascending to the table-land above, and following this through Ramoth Gilead to the fords of the Jordan near Jericho. Returns by the middle line of travel, for which we have no authority other than may seem to be indicated in the plucking of the ears of grain as he and his disciples passed through. The plains of Mamre and Esdraelon, through which this route passes, are among the most fertile in Palestine, and to this day are covered with similar fields of grain.

V. Second circuit in Galilee, § 47, A. D. 27. This is sketched by conjecture around Upper Galilee.

VI. Excursion across the lake to the country of the Gadarenes, south-east of the Sea of Galilee, § 57, A. D. 27.

VII. Third circuit in Galilee, § 62, A. D. 28. Nothing is said to define this circuit. It is sketched as passing through Nazareth, Shunem, the plain of Esdraelon and Tiberias. It is represented to have been a wide circuit, when the twelve apostles were also sent to supply his lack of service.

VIII. Excursion to Bethsaida, on the north-east coast of the Sea of Galilee, § 64, A. D. 28.

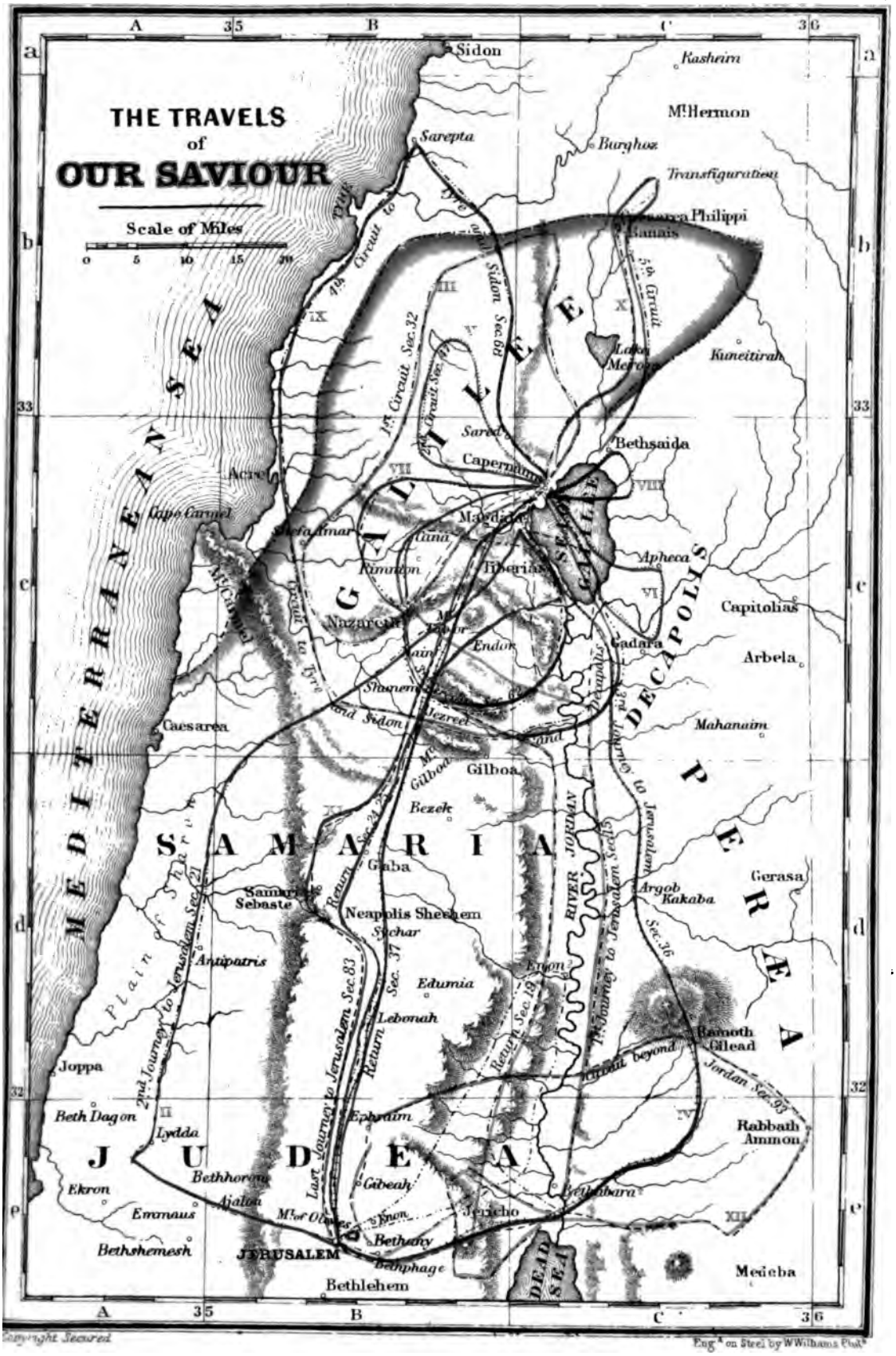
IX. Fourth circuit in Galilee, § 68, A. D. 28. This is defined as comprising a wide range through Sarepta, Tyre, and Zidon, and the region of Decapolis beyond Jordan.

X. The fifth circuit in Galilee, § 73, A. D. 28. to Bethsaida, north-east of the sea, and to Cesarea Philippi.

XI. The fourth and final journey to Jerusalem, § 81, A. D. 28. This journey was by the middle route through Samaria, where the ten lepers were cleansed, § 62.

XII. The journey to Bethabara beyond Jordan, return to Bethany on the death of Lazarus § 91, A. D. 29.

The circuit to Ephraim, the valley of the Jordan and in Peræa, § 92, A. D. 29.



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EXPLANATION OF MAP VII.

THIS map was prepared by Kiepert originally for Neander's History of the Christian Church in the Times of the Apostles. It was then reconstructed for his beautiful classical maps of Greece and Asia Minor, embracing the results of the latest researches; from that it has been reduced by him to the present form. In the preparation of it for this work, it has been carefully compared with the series of maps which accompany the learned and incomparable work of Conybeare and Howson on the life of St. Paul.

I. The travels of the Apostle begin at Damascus, on his going up to Jerusalem for the first time, A. D. 38, after his conversion, and supposes him to sail from Cæsarea for Tarsus.

II. Paul goes by invitation of Barnabas to Antioch, A. D. 44. Visits Jerusalem a second time with Barnabas on the occasion of the famine, A. D. 45. The route is conjectural. He is supposed to pass up the Orontes through Cœle-Syria and to return by sea from Joppa.

III. His First Missionary Tour, A. D. 45, is distinctly defined and may be easily traced through Cyprus and Pamphylia to Antioch in Pisidia, Iconium, Lystra, and Derbe in Lycaonia, and through the same places to Perga, Attalia, and Antioch.

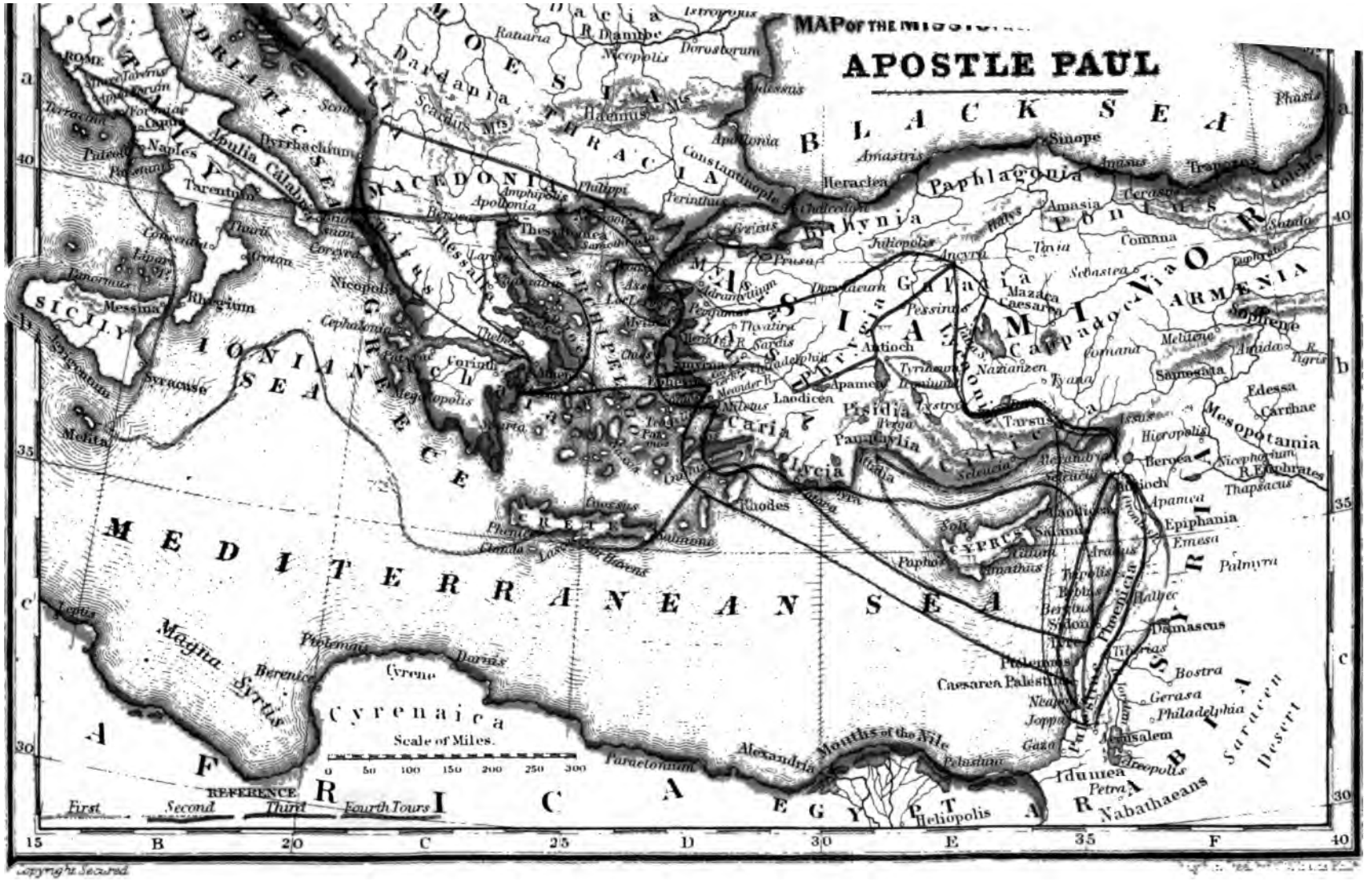
IV. Paul goes the third time to Jerusalem in company with Barnabas and Titus, Gal. ii. 3, to the council about circumcision. Their line of travel is along the great Roman road down the Phœnician coast, and through the midland districts of Samaria; and returns through Damascus to Antioch. A. D. 50.

V. Paul in his Second Missionary Tour passes by land to Tarsus, and revisits Derbe, Lystra, and Iconium, thence through Galatia and Phrygia to Troas, A. D. 52. Macedonia, Athens, Corinth, Ephesus, Cesarea, Jerusalem, A. D. 54, the fourth time.

VI. Paul in his Third Missionary Tour visits the churches of Lycaonia, Galatia, and Pamphylia—goes to Ephesus, to Macedonia, into Illyricum to Corinth—from Corinth returns by land through Thessaly to Philippi, then to Miletus, to Tyre, and Jerusalem the fifth and last time.

VII. The voyage to Rome in the autumn and winter of A. D. 60–61, is distinctly traced from Cesarea up the coast around Cyprus, along the coast of Asia Minor to Cnidus, around the southern coast of Crete to Malta and Syracuse—through the Straits of Sicily to the Bay of Naples, and along the Appian way through the Pontine marshes to Rome.

VIII. After his release from his first imprisonment at Rome, A. D. 62, we trace his journey through Brundusium and Appollonia in Illyricum to Macedonia, thence to Ephesus, and the churches of Asia, A. D. 64, then to Spain and again to Ephesus, A. D. 66, then once more to Macedonia, thence to Crete, and yet again to Ephesus and Corinth, thence to Nicopolis in Epirus in the winter of A. D. 67–8, he is arrested and taken to Rome, where in the spring of A. D. 68, he is beheaded.


MAP of the MISSIONARY
APOSTLE PAUL
BLACK SEA
MEDITERRANEAN SEA
ADRIATIC SEA
IONIAN SEA
ITALY
SICILY
GREECE
MACEDONIA
THRACIA
MOESIA
Dacia
Dalmatia
Pannonia
Illyricum
Asia
Bithynia
Paphlagonia
Pontus
Galatia
Cappadocia
ARMENIA
Mesopotamia
Syria
Phoenicia
Palestina
Arabia
Saracen Desert
AFRICA
EGYPT
Cyrenaica
Magna Syrtis
Scale of Miles.
0 50 100 150 200 250 300
REFERENCE
First Second Third Fourth Tours
Rome
Naples
Tarentum
Messina
Syracuse
Rhegium
Puteoli
Appii Forum
Tarracina
Capua
Thurii
Corcyra
Nicopolis
Cephalonia
Melita
Philippi
Amphipolis
Apollonia
Thessalonica
Berea
Athens
Corinth
Cenchreae
Lacedaemon
Megalopolis
Crete
Fair Havens
Rhodes
Cnidus
Myra
Patara
Phenice
Clauda
Salmone
Cyrene
Berenice
Paretonium
Alexandria
Mouths of the Nile
Heliopolis
Sinope
Amastris
Heraclea
Amisus
Trapezus
Colchis
Phasis
Amasia
Cerasus
Sinope
Halys
Juliopolis
Ancyra
Tavia
Comana
Sebastea
Mazaca Caesarea
Melitene
Samosata
Edessa
Carrhae
Hierapolis
Berœa
Antioch
Thapsacus
Apamea
Laodicea
Tarsus
Iconium
Lystra
Derbe
Pisidia
Pamphylia
Lycia
Caria
Cyprus
Salamis
Paphos
Citium
Amathus
Apamea
Epiphania
Emesa
Palmyra
Damascus
Tiberias
Bostra
Gerasa
Philadelphia
Jerusalem
Gaza
Joppa
Cæsarea Palestinæ
Ptolemais
Tyre
Sidon
Berytus
Byblus
Tripolis
Idumea
Petra
Nabathaeans
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A CHART OF DIFFERENT SECTIONS OF THE LANDS OF THE BIBLE.

PART I.

THE OLD TESTAMENT.

CHAPTER I.

THE ANTEDILUVIAN PERIOD; FROM THE CREATION TO THE FLOOD, 1656 YEARS.

In the beginning, at some time to us unknown, back in the absorbing periods of eternity, God ated the heavens and the earth. The earth, as ginally created by the word of the Lord, was a st incongruous mass, "without form and void." om this chaos, in the lapse of countless ages, the ments—air, earth and water—were evolved. The ters under the heaven were gathered together unto s place, and the dry land appeared. The earth ought forth grass, and herb, and tree, yielding it after their kind. The vicissitudes of day and ght and the "mysterious round" of the seasons re established. The earth, the air, the sea were ed with their inhabitants. And the Lord God med man of the dust of the ground, and breathed to his nostrils the breath of life; and man became living soul. "Thus the heavens and the earth re finished, and all the host of them."

The date of this great event, the completion of e work of creation, is, according to the chronology the Scriptures, *four thousand and four years be- re the Christian era;* or, according to other ap- oved systems of chronology, *four thousand one ndred and one or two years before the* BIRTH OF R LORD AND SAVIOUR JESUS CHRIST.

EDEN, PARADISE, NOD, ENOCH.

"And the Lord God planted a garden eastward in len; and there he put the man whom he had med." Where then was Eden, the abode of our st parents in their innocency? Two of the rivers hich proceeded from this country are known, the uphrates and the Tigris—in Scripture, the Hiddekel (Gen. ii. 14, Dan. x. 4) and the Euphrates. These two rivers both arise in the highlands of Armenia—the Tigris within four or five miles of the Euphrates. The headwaters of the Araxes and the Cyrus, which flow north-east into the Caspian Sea, are traced to the same elevated regions of country. The Araxes, according to the survey of Colonel Chesney, springs from the mountain of a thousand lakes, nearly in the centre between the two principal sources of the Euphrates, at the distance of about ten miles from either, and runs a course of almost 1000 miles to the Caspian Sea.

The ancient Halys, at no great distance from the Euphrates, begins to flow to the north-west, and after various windings, in a course of 700 miles, empties into the Black Sea. This river, according to the theory under consideration, is Pison; and Havilah, abounding in gold and precious stones, is the ancient Colchis, famous also from the remotest antiquity for its gold and precious gems, which gave rise to the Argonautic expedition, and the fable of the golden fleece of Jason. Ethiopia, or Cush, is a region of country adjacent to the Caspian on the west and south, through which the Araxes flows; or possibly it may be the intermediate country which is "encompassed" by this river and the Kur, the Cyrus, previous to their junction, as is Mesopotamia by the Tigris and Euphrates.

The Tigris has, in Central Armenia, two "principal sources, both of which spring from the southern slope of the Anti-Taurus, near those of the Araxes [Gihon] and the Euphrates, and not far from that of the Halys [Pison]." The length of this river before its junction with the Euphrates is 1146 miles.

In the latter part of its course it is stated by Colonel Chesney to have an average width of 600 feet, and a depth of 15 or 20 feet. The Euphrates has an equal volume of water, and a longer course before its junction with the Tigris. The former is navigable 800 miles, and the latter 600, from their confluence.

It appears then that this elevated plateau of Central Armenia, lying west of Ararat, and at an elevation of more than 5000 feet above the level of the sea, gives rise to four noble rivers, all arising from sources within a short distance of each other, and discharging their waters into three different seas. These four main streams seem best to answer the description of that dark and difficult passage which describes the rivers that went out of Eden and parted into four heads. Like those of Eden, these of Armenia run

> "Diverse, wandering many a famous realm
> And country, whereof here needs no account."

Such is the variety of climate, surface, and temperature of this country, that it is adapted to the growth of "every tree that is pleasant to the sight and good for food." It is described by Colonel Chesney as interspersed with beautiful valleys and fertile plains, overspread with "groves, orchards, vineyards, gardens, and villages." In some of these delightful retreats, on the east of this Eden, dwelt, we fancy, the gentle pair in "the blissful Paradise of God." This, like every other theory, is beset with difficulties; but, in the absence of a better, we are constrained to adopt it.

The land of Eden is assumed to be a province of Armenia, of indefinite extent; and Paradise, the garden which the Lord God planted in Eden, is referred to some one of the fertile and charming valleys in Eden, with which this region of country abounds.

Nod, to which Cain, cursed of God for the shedding of his brother's blood, was driven to wander a fugitive and a vagabond, is a land of *wanderings*, of *flight*, of *banishment*, indicative rather of his manner of life than of his place of abode. Of this locality nothing is known more than that it was "on the east of Eden." Gen. iv. 16.

In this land the city of Enoch became in process of time the settled abode of himself and of his posterity. Nothing more is known of the dwelling-places of the men before the flood. They doubtless built many cities and dwelt in them. Their great progenitor began life in the full maturity of manhood, and instinctively endowed with all that was requisite for the enjoyment of civilized life. And they became artificers in wood, iron, and brass; and proficients, to some extent at least, in the fine arts—in music and poetry. Gen. iv. 19–25. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." Their memorial has perished for ever, save the brief narrative and concise genealogical table of their lineage from Adam to Noah, which is recorded in the fifth chapter of the Book of Genesis.

[A. M. 0+1656=1656.]

The following analysis will illustrate the genealogical table given in the fifth chapter of Genesis. These and subsequent data are given in accordance with the results of the Rev. Mr. Browne in his Ordo Sæculorum, and other modern chronologists, who add one hundred years to the chronology of our Bible in common use. Gen. v.

A. M.	B. C.	
1.	4102–1.	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided.
		Cain and Abel.

The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "every one who findeth me shall slay me." In 120 years after the Creation, the earth may have had a considerable population.

Posterity of Cain.—Enoch, Irad, Mehujael, Methuasel, Lamech. Lamech had two wives: 1. Adah, of whom was born Jabal, father of dwellers in tents and cattle-graziers; and Jubal, father of instrumental musicians. 2. Zillah, of whom was born Tubal-cain, who instructed artificers in brass and iron; and Naamah, a daughter.

131.	3972–1.	Birth of Seth.
236.	3867–6.	Birth of Enos. "Then began men to call upon the name of the Lord."
326.	3777–6.	Birth of Cainan.
396.	3707–6.	Birth of Mahalaleel.
461.	3642–1.	Birth of Jared.
623.	3480–79.	Birth of Enoch.
688.	3415–4.	Birth of Methuselah.
875.	3228–7.	Birth of Lamech.
931.	3172–1.	Death of Adam, 930 years.
988.	3115–4.	Translation of Enoch, 365 years.
1043.	3060–59.	Death of Seth, 912 years. [Bisection of the period from Adam to the Promise.]
1057.	3046–5.	Birth of Noah.
1141.	2962–1.	Death of Enos, 905 years.
1236.	2865–6.	Death of Cainan, 910 years.
1271.	2812–1.	Death of Mahalaleel, 895 years.
1423.	2680–79.	Death of Jared, 962 years.
1536.	2567–6.	The ark begins to be prepared, (120 years.)
1557.	2546–5.	Noah's eldest son is born, (500 years.)
1558.	2545–4.	Shem is born.
1652.	2451–0.	Lamech dies, 777 years.
1656.	2447.	Methuselah dies, in his 969th year.
		The Flood, in the 600th year of Noah, 99th of Shem.

In the year of the Flood we have the following dates and numbers:—

[B. C. 4102—1656=2446.]

i. 3–10. A pause of 7 days.
12, 17. Rain 40 days.
24. The waters prevailed 150 days: "at the end of the 150 days the waters were abated." viii. 3.

t, therefore, arrange the times in this way:—
to the 10th of the 2d month, (A. M. 1656, B. C. 2447.)
suspense to the 17th day. The Flood begins. Noah
ers the ark.

rain.
the waters prevail.

ending at the 17th of the 7th month. (17 Nisan,
M. 1656, B. C. 2446.)
r being lunar, the interval is in fact but 148 days, or
the 149th day current that the ark rested; but this
y is of no moment.
The waters decreased till the 10th month, 1st day;
rom the ark's resting.
At the end of 40 days, (10th day of 11th month,
month afterward called *Ab*, the 5th month,) Noah
window and sent forth the raven and the dove.
Seven days later the dove was sent forth the second
at the end of another week, the third and last time
the 11th month.
On the first day of the new year (a week after the
of the dove) the face of the ground was dry.
On the 27th of the second month Noah issues from
ter a sojourn of a lunar year and 10 days, *or a com-*
year. Noah issues from the ark the 27th of the 2d
tober or November, A. M. 1657, B. C. 2446–5.

t, on which the ark rested as the waters sub-
the name rather of a region of country than
ntain. Isa. xxxvii. 38; 2 Kings xix. 37;
7. It is watered by the Araxes, which
ough this province. It is situated a short
east of the position which is assumed as the
our first parents.

province of Ararat, at the distance of 25 or
south-west from the modern city of Erivan,
9° 42′, lon. 45° east, and 150 miles from
rises the mountain of the same name, which
puted height on which the ark rested. It is
dous mountain, rising majestically out of a
in, towering to the height of 17,750 feet
e level of the sea, and 13,420 above that of
. It is accordingly 1500 feet higher than
nit of Mont Blanc. The mountain is divided
p cleft into two immense cones of unequal
ne falling 4000 feet below the other. The
for the space of near three miles from the
is sheathed in perpetual snow and ice, which,
few years, has for the first time been tra-
y the foot of man. Prof. Parrot, of Russia,
ear 1829 succeeded, after two unsuccessful
, in scaling the stupendous heights of Ara-
e found the extreme cone a silver crest of
ice, unbroken by rock or stone, and scarcely 200 feet in diameter

From this perilous and awful height, the inequalities of hills, valleys, and lower mountain ranges seemed levelled into one vast plain, confused, indistinct, and illimitable as the wide world itself. But from the plains below, the view of this monarch of mountains is one of surpassing grandeur and sublimity. Sir Robert Ker Porter describes his emotions in view of it in the following terms:—

"It appeared as if the highest mountains of the world had been piled together to form this one sublime immensity of earth, rocks, and snow. The icy peaks of its double head rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their lines in the mists of the horizon, when an irrepressible impulse immediately carrying my eye upward again, refixed my gaze upon the awful Ararat."

Viewed from whatever point, at whatever distance, Mount Ararat is equally the admiration of every beholder,—grand, sublime, peculiar. Mr. Layard on the Alpine heights of Kourdistan, where he had pitched his tent on the margin of perpetual snow and ice, says, "I climbed up a solitary rock to take the bearings of the principal peaks around us. A sight as magnificent as unexpected awaited me. Far to the north, and high above the dark mountain ranges which spread like a troubled sea beneath my feet, rose one solitary cone of unspotted white, sparkling in the rays of the sun. Its form could not be mistaken. It was Mount Ararat. It was seen N. 15° 30′ E., at the distance of 145 miles. Nothing can be more beautiful than its shape, more awful than its height; all the surrounding mountains sink into insignificance when compared with it; it is perfect in all its parts; no harsh, rugged, features, no unnatural prominences; every thing is in harmony, and all combine to render it one of the sublimest objects of nature."

Eden was near the western base of Ararat; so that Noah and his sons, it would seem, went forth to repair the desolations of the earth, which had been destroyed by the deluge under this second visitation of God, near where Adam went out of Eden, in the sweat of his brow to till the earth, and to people with a sinful race its solitudes, already smitten with the curse of God.

[A. M. 0+1656=1656.] [B. C. 4102—1656=2446]

CHAPTER II.

THE PERIOD OF THE DISPERSION; FROM THE FLOOD TO THE PROMISE, 430 YEARS.

A. M. 1656 + 430 = 2086. B. C. 2446 — 430 = 2016.

In the settlement of the earth by the sons of Noah, it is observed by Knobel, that from Armenia the descendants from Japheth migrated to the north-west, those of Shem to the south-east, and those of Ham to the south-west; and that the chronologist in Gen. x. enumerates first the remotest and earliest settlements of each of the sons of Noah, and after them, those that are nearer. It is further to be observed that the order of the enumeration is *ethnographical* rather than *geographical*—by families rather than by territorial limits.

From the following chart, drawn from Gen. x., it will appear that Moses has given an imperfect genealogy, tracing through several generations the descendants of certain families, and naming but a single ancestor of others, agreeably to his great design of exhibiting the lineage of our Lord and Saviour.

A. JAPHETH.

I. Gomer.	II. Magog.	III. Madai.	IV. Javan.	V. Tubal.	VI. Meshech.	VII. Tiras.
1. Ashkenaz.			1. Elishah.			
2. Riphath.			2. Tarshish.			
3. Togarmah.			3. Kittim.			
			4. Dodanim.			

DESCENDANTS OF JAPHETH.

I. GOMER. North and west of the Black Sea—the Cimmerians, the Cimbri, the Celts, and generally the nations of Europe. In the 7th century B. C. a portion of the sons of Gomer, driven from their homes, took possession of a great part of Asia Minor.

1. Ashkenaz, kindred to the classic names *Ascania*, *Ascanius*, is to be sought in Troy, Mysia, Phrygia, in the north-western part of Asia Minor, whence Germany was very early settled. 600 years B. C. another portion of Ashkenaz had fallen back again near Armenia. Jer. li. 27.

2. Riphath. With this family is associated the *Riphean* mountains in ancient history, located in the remote regions of the north. Riphath became the ancestor of the Celts in the north-west of Europe, as Ashkenaz was of the Germans. A division of the Celts early took possession of Gaul, France.

3. Togarmah is by common consent referred to Armenia, Ezek. xxvii. 14, xxxviii. 6, with which in ancient history Phrygia is closely allied.

II. MAGOG. The Sclavonic tribes in the north and north-east of Europe are comprehended under this term as the descendants from the grandson of Japheth. Ezek. xxxviii. 2, xxxix. 6. The *isles* in this passage are the countries of Europe. The original country of Magog was the Caucasian mountains and the regions north around the Caspian. From this point they early overran all the north of Europe, driving back the Cimmerians; and in the age of the prophet Ezekiel they had already become a powerful people in the north of Asia. Ezek. xxxviii. xxxix. The Russians and Scythians are the descendants of Magog. Gog is the king of Magog in Revelation: they are remote northern nations.

III. MADAI, the ancestor of the Medes, south of the Caspian Sea, bounded east by the Hyrcanians and Parthians, south by the Persians, and west by the Assyrians and Armenians.

IV. JAVAN, the progenitor of the Greeks, the Ionians in Greece, Isa. lxvi. 19; Dan. viii. 21; in Asia Minor, Zech. ix. 13; and perhaps also Jonah iv. 6. In Ezek. xxvii. 13 Tubal and Meshech, south-east of the Black Sea, are associated with Javan.

The sons of Javan were—

1. Elisha, who settled in Æolia, in the north-west of Asia Minor, extending from the Propontis through Mysia to Lydia, and comprehending the adjacent islands. From Javan and Elisha descended the various tribes of Greece.

2. Tarshish. Knobel understands that by this term the Etruscans are indicated, who inhabited the northern part of Italy a long time antecedent to the rise of the Roman power. The same he supposes is indicated in Isa. lxvi. 19. Pul is allied to Apulia; and Lud, a colony of Lydians who came very early from Asia Minor into Italy. In other passages Tarshish is to be sought in Spain. Isa. xxiii. 6–10; Ezek. xxvii. 12, xxxviii. 13.

3. Kittim, in Isa. xxiii. 1–12, is the island of Cyprus; but when in other passages the *isles* of Kittim are mentioned, Jer. ii. 10; Ezek. xxvii. 6, the term is more comprehensive, and includes Crete, together with the islands along the coast of Asia Minor and the Ægean Sea, and perhaps all Greece. Comp. Gen. x. 5. In Dan. xi. 30, it is Macedonia.

4. Dodanim, Thrace and Thessaly.

V. VI. TUBAL and MESHECH. These are men

tioned in such connection as to show that they were kindred and neighbouring tribes. They are also associated with Magog, the representative of the Scythians and northern tribes. Comp. Ezek. xxxviii. 2, xxxix. 1. These considerations direct us to the south-east of the Black Sea as their locality. But the Tubal of Isa. lxvi. 19 is to be sought for in Spain, whence proceeded the Tyrrhenians, Iberians. In Psalms cxx 5, Meshech and Kedar are put for barbarous tribes.

VII. TIRAS represents ancient Thrace.

B. HAM.

I. Cush.	II. Misraim.	III. Phut.	IV. Canaan.
1. Seba.	1. Ludim.		1. Sidon.
2. Havilah.	2. Anamim.		2. Heth.
3. Sabtah.	3. Lehabim.		3. The Jebusite.
4. Sabtecha.	4. Naphtuhim.		4. The Amorite.
5. Raamah.	5. Pathrusim.		5. The Girgasite.
Sheba.	6. Casluhim.		6. The Hivite.
Dedan.	7. Caphtorim.		7. The Arkite.
			8. The Sinite.
			9. The Arvadite.
			10. The Zemarite.
			11. The Hamathite.

We here follow the order of the historian, who gives the genealogy of Ham, the youngest son of Noah, Gen. x. 6, before that of Shem. To Ham Africa was allotted for a habitation, particularly the northern and eastern portions of it. The Ethiopians south of Egypt not only spread out west and south in Africa, but east of the Red Sea, over the southern part of Arabia. West of Egypt, along the Mediterranean, were the Lybians. These three were the only native African nations in ancient history. These descended from the first three sons of Ham. Canaan, the fourth son, settled in Syria and Palestine. These all were dark-coloured races, but not so dark as the negro. They differed in language also, as well as colour, from the sons of Shem. Gen. xlii. 23; Isa. xix. 18.

I. CUSH—Ethiopia—the most remote of the sons of Ham. There is satisfactory evidence, also, that Southern Arabia, and even the coast beyond the Persian Gulf, was settled by Cush. Even Nimrod himself, the founder of Babel, Erech, Accad and Calneh in the land of Shinar, was an Ethiopian, a son of Cush.

Sons of Cush:—

1. Seba, near Meroe, in the northern part of Abyssinia. Isa. xviii. 1, xliii. 3, xlv 14.

2. Havilah, on either side of the Red Sea. The Havilah of Gen. x. 7 is to be sought farther east, near the outlet of the Euphrates—according to some, in India.

3. Sabtah, in the south-eastern section of the peninsula of Arabia.

4. Raamah, with his two sons, Sheba and Dedan, are referred to the western shore of the Persian Gulf. There is another Shebah, descendant from Keturah; and yet another, son of Joktan, on the eastern shore of the Red Sea, below the modern Mecca, whence the queen of Sheba came to see the wisdom of Solomon

5. Sabtecha is placed by one author on the eastern shore of the Persian Gulf, over against Raamah; by others, south of the Straits of Babelmandeb.

II. MIZRAIM—Egypt—whose descendants are—

1. Ludim, kindred with Lud, son of Joktan, and progenitor of the Arabs, on the east of the Nile in the land of Goshen.

2. Anamim, in the Delta of the Nile.

3. Lehabim, immediately west of the Delta, in the neighbourhood of Alexandria.

4. Naphtuhim, above the Delta, near Cairo and Memphis.

5. Pathrusim, in Upper Egypt, the original source of the Egyptians. Comp. Jer. xliv. 1–15; Ezek. xxx. 14; Isa. xi. 11.

6. Casluhim, between the Egyptians and the Philistines, a colony of whom very early settled in Colchis, on the Black Sea.

7. Caphtorim, Crete, whence they spread to Rhodes and Greece, particularly to Attica.

III. PHUT—Lybia—the Lybians, west of Egypt, along the line of the Barbary States—in classical geography, Cyrenaica, Africa Propria, (Tripoli and Tunis, including Carthage,) Numidia and Mauritania. Comp. Jer. xlvi. 9; Ezek. xxx. 5, xxvii. 10, xxxviii. 5.

IV. CANAAN. The land of Canaan never extended beyond the Jordan. Comp. Ezek. xvi. 3; Josh. v. 12; Num. xxxv. 14, &c. Since the conquest of Canaan by the Israelites, it has been common to understand by the Canaanites the people conquered by the Jews.

Phœnicia, north of Canaan, though settled by the descendants of Shem at a very early period, is here assigned to the sons of Canaan. Here the two races became gradually commingled.

Sons of Canaan:—

1. Zidon, whose territory extended down to Carmel, and eastward to the waters of Merom and the sources of the Jordan.

2. Heth. In the age of Abraham the sons of Heth are found at Hebron. Esau became connected with them by marriage, Gen. xxvi. 34, xxvii. 46, xxxvi. 2; and Urijah, in David's army, was also a Hittite. 1 Sam. xxvi. 6; 2 Sam. xi. 3, xii. 10, &c. But our author supposes the Hittites to have been an ancient

and powerful tribe above Zidon, probably the founders of Tyre and rivals of the Zidonians.

Proceeding still north from Tyre, our author locates the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite, the 7th, 8th, 9th, 10th, and 11th sons of Canaan. Of these the Arvadite was on the coast of the river Aradus, some distance above Beirut, where our missionaries have discovered many interesting ruins. Hamath was east of Arvad, between the mountains of Lebanon.

South of Hamath and Baal Hermon, and extending down below the Sea of Galilee, was the Hivite, the 6th son of Canaan. Of the Girgashite little is known.

The Amorite had his strongholds in the mountains of Judah, which are also called the mountains of the Amorite. Deut. i. 7, 19, 27, 44.

The Jebusite inhabited Jerusalem. Several of these Canaanites will fall under our notice more at length in the conquest of Canaan.

C. SHEM.

I. Elam.	II. Ashur.	III. Arphaxad.	IV. Lud.	V. Aram.
		1. Salah.		1. Uz.
		2. Eber.		2. Hul.
				3. Gether.
	1. Joktan.	1. Peleg.		4. Mash.
	2. Almodad.	2. Reu.		
	3. Sheleph.	3. Serug.		
	4. Hazarmaveth.	4. Nahor.		
	5. Jerah.	5. Terah.		
	6. Hadoram.			
	7. Uzal.	Abraham.		
	8. Diklah.	Nahor.		
	9. Obal.	Haran.		
	10. Abimael.			
	11. Sheba.			
	12. Ophir.			
	13. Havilah.			
	14. Jobab.			

I. ELAM. North of the Persian Gulf, on the plains of Shinar; Shushan, east of the Tigris.

II. ASHUR. North of Elam, east of the Tigris. Nineveh was the seat of the Assyrian Empire. The Assyrians at an early period extended themselves north and west to the Black Sea and to Asia Minor.

III. ARPHAXAD, the firstborn after the flood, the progenitor of the Chaldeans, who dwelt in Mesopotamia, north and west of Ashur and Elam, the native land of Abraham. Remnants of these ancient Chaldees are still found between Mosul and Diarbekir, and the seas of Van and Ooroomiah. The Chaldees so often mentioned by the prophets are a colony from these, that settled early on the lower Euphrates, near Babylon. Comp. Isa. xiii. 19; Jer. xxiv. 1, 5; Ezek. xii. 13, &c.

[A. M. 1656+430=2086.]

Descendants from Arphaxad:—

1. Salah.
2. Eber.

From Eber two lineages are traced through several generations, descended on the one hand from Joktan, and on the other from Peleg. The descendants from Joktan settled in Arabia, and occupied that vast peninsula between the Red Sea and the Persian Gulf, where, in process of time, they commingled with the sons of Cush. The southern coast of Arabia was, according to Knobel, unquestionably the golden land of Ophir, sometimes denominated Uphaz. Jer. x. 9; Dan. x. 5.

Abraham, descended from Eber through the line of Peleg, five generations later than Joktan, migrated from Ur of the Chaldees in the north-west of Mesopotamia, to Canaan, where he became the ancestor of a countless posterity, through four distinct lines: 1. Through Ishmael and the Ishmaelites, who inhabited the desert south of Canaan, and gradually mingled with the western tribes of Joktan. 2. Through Isaac and Esau, and the Edomites, who dwelt south of the Dead Sea and south-east of Judea. Gen. xxxvi. 3. Through Isaac and Jacob of the Hebrews, west and east of the Jordan. 4. Through the sons of Keturah, who became the head of several tribes of Arabia, of whom the Midianites are best known.

IV. Of Lud, the fourth son of Shem, little is known. Our author supposes him to have been the ancestor of the ancient and powerful tribe of the Amalekites, the steadfast and lasting foes of the Hebrews, Num. xxiv. 20; Gen. xiv. 7; and of the Amorites, who at a future period became formidable enemies of the Hebrews.

V. Aram's settlement included the region of Damascus, and Syria and Zobah, north and west from Damascus, 2 Sam. viii. 5; 1 Chron. xviii. 5; 1 Kings xi. 25, xv. 18, xxii. 3; 2 Kings v. 6, 8, xxxi. 18, and also of the northern part of Mesopotamia, known as Padan-Aram.

Sons of Aram:—

1. Uz, whom our author locates in Arabia, east of Edom, and near to it. Two of this name are mentioned, besides this son of Aram: a son of Seir, ancestor of the Horites, who, before the Edomites, inhabited Edom; and a son of Nahor, Abraham's brother

BOOK OF JOB.

Uz, the land of Job, is generally admitted to have been in the northern part of Arabia. Ritter, in agreement with Reland, supposes it to have been not far north-east from Petra and Mount Hor, within the limits of Arabia, but near Edom, whence came

[B. C. 2446—430=2016.]

the three friends of Job. Buz, the native place of Elihu, Job xxxii. 2, he makes identical with Bozrah in Edom. Others, with less probability, locate the land of Uz near the Euphrates, south and west of Babylon, on the margin of the desert of Arabia. Was it not south-east of lake Huleh?

The age of the Book of Job cannot be defined with accuracy. It is generally assumed to have been subsequent to the age of Samuel and David, and antecedent to Isaiah, who distinctly alludes to it. Comp. Isa. li. 9 and Job xxvi. 13; Isa. xix. 5, Job xiv. 11, &c. According to these limitations, the Book of Job falls between the years 1000 and 760 B. C.

2. Hul, in Syria, near the sources of the Jordan.

3. Gether, of whom nothing is known.

4. Mash, referred by conjecture to the mountains of Armenia, near the headwaters of the Euphrates and the Tigris.

DIVISION OF THE EARTH.

Peleg was born 100 years after the Flood, and lived 239 years, in which time "the earth was divided." 1 Chron. i. 19, at the tower of Babel, B. C. 2200?

This brief notice concerning Peleg is interesting in several points of view. The name of this patriarch means "division," with an express reference to the division of the earth; but it seems to have a further significance in these respects:—

1. Peleg is central between Noah and Abraham:

Noah.....950	Peleg.....239	Abraham.....175
Shem.....600	Reu.....239	Isaac.....180
Arphaxad.....438	Serug.....230	Jacob.....147
Salah.....433	Nahor.....148	Joseph.....110
Eber.....464	Terah.....205	

2. At Peleg the term of life is abruptly diminished the second time. Arphaxad, the firstborn after the Flood, lived not half the term of the antediluvian lives: at Peleg life is reduced from an average of about 450 years to 239. Hence Peleg, the fourth from Arphaxad, dies before all his ancestors, and even ten years before Noah; and the middle year of his life is also that of Arphaxad: again, if the life of Eber be divided into three equal parts, the first ends at the central year of Peleg, the second at the death of Reu, and the whole life four years after the death of Abraham. The Rabbins and old commentators suppose, not unreasonably, that the name of Peleg's brother, *Joktan*, (small,) relates to this diminution of the term of man's life.

We will suppose, then, that the great event in reference to which Peleg has his name occurred about the middle of his life, *i. e.* about 220 years after the Flood. The interval here supposed between the dispersion of nations and the call of Abraham, is amply sufficient for the growth of populous nations and the foundation of considerable empires. For in 100 years from the flood, the population would have grown from 8 males to 400, if it doubled its numbers but once in 14 years.

In the second century, since all the males who lived in the first century were still in the vigour of life, the term of doubling cannot have been more than half what it was in the former century. Hence, at the end of this century the population might number 400×2^{14}, about 6,500,000 males; and at the 220th year, it would number, at the same rate, more than seven times as many, 45 millions and a half of males. These, dispersed over the world, and still living on an average 200 years each, are abundantly sufficient to have overspread the territory of the most ancient nations with a numerous and civilized population in the course of 200 years from that time.

BABYLON.

Babylon, the kingdom of Nimrod the mighty hunter, was a narrow tract along the Euphrates, between Assyria and Elam on the north and east, and the Desert of Arabia on the west, and extending along the course of the river 400 miles or more, from Erech on the south-east, a few miles above the Persian Gulf, to Calneh, on the north-east.

Babel, afterward the seat of Babylon, the principal city of this ancient kingdom, was upon the Euphrates, near the centre of its territory. In this neighbourhood are found venerable and imposing ruins, which indicate the enormous structures to which they belonged. They are immense piles of brick, decomposed to a great depth, furrowed with deep channels by the abrasion of the elements, rent and torn as if by some direful convulsion; and in some places vitrified, as though they had been subjected to the most intense heat. The rubbish with which they are covered is intermixed with layers of broken and burnt bricks, fragments of pottery, vitrified clay, scoria, and even shells, bits of glass, and mother-of-pearl. In the excavation of these mounds, large bricks are found, entirely covered with inscriptions in the ancient cuneiform character, bearing the name of Nebuchadnezzar. These inscriptions may yet reveal to modern research the mysteries which for thousands of years they have treasured up in sullen silence, and in characters inscrutable and mysterious as the handwriting upon the wall which recorded the doom of the last of the guilty monarchs who revelled in those vast halls which have crumbled into these confused masses of ruins.

These characters have been deciphered so far as to show that no records remain of date earlier than the age of Nebuchadnezzar. Thousands and tens of thousands of bricks have been taken from the ruins bearing the name of this monarch, but revealing no anterior history and no continuous annals; nor is it probable that any important records will ever be recovered from Babylon, as they have from Nineveh.

One of these ruins, at the distance of a little more than six miles from Hillah, the present site of Babylon, is an immense mound, Bir Nimroud, which is recognized by some as the remains of the tower of Babel. The appearance of the mound, notwithstanding all the abrasion of the elements and the waste of time, is still very imposing. It rises suddenly from a vast plain to a great height, overspread with fragmentary vitrified masses of the materials of which the town was built. These present the appearance of having been fused and cemented together under the action of the most intense heat. The summit of this pyramidal mass is crowned by a ruined tower, still lofty and impressive in its ruins. It is rent from the top nearly to the bottom, scathed and vitrified, as if by the lightning of heaven, but towering still to the skies in stern and awful sublimity, a monument of the avenging justice of God. Clouds play around its summit; its recesses are inhabited by lions. They were seen by Sir R. K. Porter quietly basking on the heights—a literal fulfilment of the prophetic denunciation, "Wild beasts of the desert shall dwell there, and their houses shall be full of doleful creatures." Isa. xiii. 21.

Four miles north-north-west from Hillah are found ruins which are supposed to be the remains of the hanging gardens, and of the palace of Nebuchadnezzar. The outer walls of it were originally six miles in circumference. This enormous mound of ruins is ascertained to be 2400 feet in length and 1800 in breadth.

Near this is another enormous mound of almost equal dimensions. Indeed the whole region, to a great extent, is overspread with indiscriminate ruins in the midst of utter desolation, which sets at defiance all research or conjecture, even with reference to their original character, or form, or age; nor is it probable that these will be determined in future. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication." No city ever so provoked the judgments of God by her sins as this, which was originally founded by the horde whom Nimrod conducted to the plains of Shinar. None has ever been the subject of such frequent and fearful denunciation, and none ever met with an overthrow more appalling and entire.

Erech, the second city of Nimrod, was situated on the Euphrates, 82 miles south and 43 east from Babylon. The place is supposed to be identified by immense mounds, known as the Palace of Pebbles, which bear also the name of 'Irka and Irak. Comp. Gen. x. 10.

The site of Accad is supposed to correspond with Sittsee of the Greeks, and Akari Babel of the present day. It consists of a mound surmounted by a mass of building, which, viewed from one point, looks like a tower; from another, like an irregular pyramid. It is about 400 feet in circumference at the base, and rises to the height of 125 feet above the elevation on which it stands. The mound which seems to form the foundation of the pile is a mass of rubbish accumulated from the decay of the superincumbent structure. This mound is on the Euphrates, 55 miles north and 13 west of Babel.

NINEVEH.

About the same time that Nimrod settled in Shinar, Ashur went forth and built Nineveh on the Tigris, 300 miles north from Babel. This, 1500 years later, was the rival of Babylon, and the capital of the Assyrian Empire. Nineveh, in the greatness of its power, equalled Babylon in extent, and perhaps in population, though inferior in regal magnificence, in wealth, and in the splendour of its edifices, and in the extent and magnitude of its walls. Both were near 20 miles square, and from 60 to 80 miles in circumference. According to the computation of Bonomi, Babylon contained 225 square miles, Nineveh 216, while London contains but 114. Nineveh was with Babylon equally distinguished for idolatry, licentiousness, and every form of wickedness. More mature in iniquity, and earlier in the rise of its power, it was equally the subject of prophetic denunciation, and sooner sank into utter ruin under the just judgments of heaven.

Of the three other cities founded by Ashur, nothing satisfactory is known, after all the researches, excavations, and discoveries of modern travellers.

On the right bank of the Euphrates, at the north-western extremity of the plain of Shinar, are extensive ruins around a castle which still bears the name of Rehoboth.

Major Rawlinson is supposed to have identified the ruins of Calah near the Tigris, 130 or 140 miles north-west of Bagdad, and near half that distance south-east of Nineveh.

Many of the learned suppose all these cities, Re-

Resen, and Calah, to have been near each
nd to have been gradually comprehended
ıe limits of Nineveh, just as several ancient
re now comprised within the modern city of

This is supposed to be indicated in the
The same a great city," the singular in
ɔe being used for the plural. In scrip-
ıraseology the singular and the plural are
equently used thus interchangeably.

the period of the Babylonish captivity, Nine-
Assyria fade away from the page of canon-
ɔry, and indeed from all authentic history,
r profane. The very site of this renowned
lis was totally unknown several centuries
he Christian era; and only within a few
ıst have its ruins been disinterred and laid
the admiration and wonder of the world.

remains of Nineveh are found in several
s east of the Tigris, opposite Mosul, and
ɔve and below this city. Some of these are
to represent the ancient towns of Ashur.
ɔad, 14 miles north-east from Mosul, is sup-
be in the northern limits of Nineveh. Kou-
and Nebbi Yunis, the Tomb of Jonah,
Mosul, represent another portion of the
ich also extended a few miles beyond these

mound Nimroud, 23 miles below Mosul, is
nerally admitted to represent the site of
but in the opinion of Mr. Layard it was in-
within the limits of Nineveh itself. The
supposes to have been an oblong, extending
left bank of the Tigris from Khorsabad to
d, a distance in a direct line of 34 miles.
on, 400 B. C., found this city a heap of
ameless and unknown, the walls of which
ɔ feet in breadth, 100 in height, and near
8 miles in circumference. The present mound is 144 feet high and 777 in circumference.

Near 70 miles in a direct line below Mosul, and on the right bank of the Tigris, is found another immense mound, covering the ruins of Assyrian palaces. This is called Kalah Sherghat, and is believed to be the Calah of Ashur. These ruins are almost 3 miles in circumference, and in parts upward of 60 feet in height.

From the great mound of Kouyunjik, opposite Mosul, Mr. Layard has disinterred the ruins of the magnificent and stupendous palace of Sennacherib. Nimroud and Khorsabad were also palaces of almost equal extent and magnificently built. Khorsabad was the palace of Sargon, 722 B. C., mentioned by Isaiah xx. 1, as besieging Ashdod. He is better known in Scripture as Shalmaneser, who took Samaria and overthrew the kingdom of Israel, carrying away captive the Israelites. He was the father of Sennacherib. Tiglath Pileser, the father of Shalmaneser, built one part of a palace at Nimroud, and Esarhaddon, son of Sennacherib, built another; so that these ruins are the remains of several palaces built by different kings. These, and perhaps others, Mr. Layard believes to have been fortified enclosures of palaces, parks, and temples, possibly within the great city, each capable of sustaining a severe siege. These all appear by actual survey to form an oblong parallelogram, which may represent the form of the city. According to this view of the subject, Rehoboth, Resen, and Calah remain yet undistinguished among the innumerable mounds which overspread this region of country, which future research may possibly reveal, but more probably they are dissolved like the baseless fabric of a vision, leaving not a wreck behind.

CHAPTER III.

THE PERIOD OF THE PATRIARCHS; FROM THE PROMISE TO THE EXODE, 430 YEARS.

A. M. 2086 + 430 = 2516. B. C. 2016 — 430 = 1586.

ıHAM, father of the faithful, at the age of
15 years before the renewal of the promise
ıich our chronology dates, left, at the call
his country and his kindred, Acts vii. 3, to
ıession of a distant foreign land, where his
ɾ should become a great people, the future
ries of the revelation which God was about
, and the ancestors, according to the flesh,
Christ, the Saviour of the world.

UR OF THE CHALDEES.

The dwelling-place of Abraham was confessedly in Mesopotamia, between the Euphrates and the Tigris, in Ur of the Chaldees, which may be the name of a province, or of a city within it, or possibly of both the city and the country where the family of Abraham had their abode. It is customary to locate Ur of the Chaldees in Upper Meso-

potamia, south of Armenia and Ararat, and at no great distance from either. There is in this vicinity a walled city, Orfah or Urfah, of considerable importance, which Moslems, Jews, and Christians generally concur in recognizing as the birthplace of Abraham.. Urfah, or Orfah, is described as a considerable town, of several thousand inhabitants, in Upper Mesopotamia; but all attempts to identify this or any other locality with the patriarchal residence of Abraham and his ancestors in the land of the Chaldees must be conjectural and unsatisfactory.

Twenty miles south-east by south from Urfah is the town of Haran, in which we recognize the site of Charran, to which the family of Abraham removed after the first call, and where they remained 15 years, until the death of Terah, the father of Abraham, and of Haran, his eldest brother. Acts vii. 2.

Mr. Loftus, an English geologist engaged in a survey of the country of the ancient Chaldees around Babylon and Susiana, refers the site of Ur to Lower Chaldea, or Mesopotamia proper, near the junction of the Euphrates and the Tigris. He describes ruins of great extent and extraordinary interest, now called Werka, which he supposes represent Ur of the Chaldees, whence proceeded the exodus of Abraham.

But it seems incredible that the ancestral residence of this patriarch could have been so remote from Canaan. Haran, the native place of the family of Laban, was confessedly near to Ur. Laban himself is styled a "Syrian." In his pursuit of Jacob he overtook the fugitive in Gilead, below Lake Gennesaret, east of Jordan, in *seven days*. Jacob, with his household and his vast flocks and herds, made this distance in *ten days*, Gen. xxxi. 20–25, in which time he could hardly have exceeded a journey of 250 or 300 miles, which is about the distance from Upper Mesopotamia to Gilead.

Haran is enumerated, a thousand years after the call of Abraham, among the towns which had been taken by the predecessors of Sennacherib, king of Assyria, and is also mentioned still later among the cities that traded with Tyre. 2 Kings xix. 12; Isa. xxxvii. 12; Ezek. xxvii. 23.

Fifteen years after the first call, Abraham, at the age of 75 years, by divine command again removed from his country and his kindred to seek the strange land which the Lord had given to him. This exodus might be a journey of 250 or 300 miles, or 800 or 1000 miles, according as Upper or Lower Chaldea is assumed as his place of departure. Eliezer, the servant of Abraham, 64 years afterward traversed the same journey to obtain for Isaac a wife from among his own kindred, Gen. xxv.; and Jacob, 100 years later, repeated the journey on a similar occasion for himself. Gen. xxviii., xxix.

The first notice of Abraham in the land of Canaan is at Sichem, or Shechem, near the plain of Moreh. The position of this town, memorable in the whole history of the Jewish nation, from this arrival of Abraham to their final overthrow, should be carefully noted as an important landmark in the geography of Palestine. It is on the line of the central or middle route from Jerusalem to Galilee, at the distance of 35 miles from Jerusalem, and at an equal distance from Nazareth, and midway between the coast of the Mediterranean and the Jordan, in a narrow dell between the famous summits of Ebal and Gerizim. The valley which separates these mountains opens at the distance of 2 miles east of Sichem into a fertile and beautiful plain, extending from 10 to 12 miles from north to south, and varying in width from 2 to 4 miles. This is the plain of Moreh, whose luxuriant fields afforded an inviting place of encampment for the patriarch, and of pasturage for his flocks, wasted and wearied by reason of their long march.

Shechem, under the name of Nabalûs, is still an inhabited city of 8000 souls. Sheltered in quiet seclusion between Ebal and Gerizim, the mounts of blessings and of curses, which tower high above it, like lofty walls on either side, and surrounded by groves, orchards, and gardens, this ancient town, the Sichem, or Shechem, of the Old Testament, and the Sychar of the New, presents a scene delightful in itself, and of surpassing interest in its historical associations.

Here God renewed his covenant with Abraham. Gen. xii. 7. Jacob, on his return from Padan-Aram, pitched his tent over against this city, at Shalim, on the east of the plain. Jacob's field was there, a parcel of ground which he gave to his son Joseph, Gen. xxxiii. 18, 19, whose sepulchre is there to this day. Near, at the distance of 600 or 700 feet from Joseph's tomb, is Jacob's well, at the mouth of which our Saviour sat in his interview with the woman of Samaria. John iv. 5. Here was enacted the terrible tragedy connected with the dishonour done to Dinah by the son of Hamar, prince of the country. Gen. xxxiv. Here Jacob kept his flocks, even when at Hebron, 50 or 60 miles distant. At Dothan, 15 miles north-west, Joseph was betrayed by his brethren. Gen. xxxvii. The Israelites, immediately on their return from Egypt, here ratified the law of the Lord. Six tribes on Ebal and six on Gerizim—the ark and the attendant priests in the valley below—pronounce the blessings and the curses, and all the assembled multitude raise to

[A. M. 2086+430=2516.] [B. C. 2016—430=1586.]

their solemn Amen—So let it be! Deut. Here they buried the bones of Joseph. Here met the assembled people for the last time. xiv. 1, 25, 32. Shechem was allotted to ı, and assigned to the Levites. It was e of the treachery of Abimelech, Judg. ix., parable of Jotham; of the revolt of the ten It was and ever has been the abode of the Samaritans, a little remnant of whom still n Mount Gerizim, to worship God on that n, as did their fathers in the time of our John iv. 20. It was captured by Shal-, king of Assyria, under Hoshea, and re-by a strange people, 2 Kings xvii., and again ays of Nehemiah and of Ezra. Ezra iv. 9. ıt temple, the ruins of which still remain, .t here by Sanballat, in the time of Alexan-Great, which, 200 years later, was destroyed Maccabees.

BETHEL, LUZ, BETH-AVEN.

place, originally Luz, where Abraham next altar unto the Lord, is 20 miles south of ı, and 13 north of Jerusalem. Abraham, 'ear following his return from Egypt, again ɔd here, and parted on friendly terms from ɔn. xiii. Jacob, flying from Esau toward saw here the vision of the ladder, and els ascending and descending upon it. Gen. xxxi. 13. Twenty years later, on his return dan-Aram, he lingered at this sacred spot, built unto the Lord, and received the promises of d erected here a pillar. Here Deborah also en. xxxv.; xxxii. 28; xxviii. 20–22. Three years after this, in the distribution of the der Joshua, Bethel became the portion of in, Josh. xviii. 22, on the boundaries of ı, Josh. xviii. 13, xvi. 1, 2, into whose hands ɪard fell. It was for some time the conse-ɔlace of the ark of the covenant. Judg. xx. 1 Sam. x. 3. Samuel held here his court in ıal circuit. Near Beth-Aven, Jonathan smote listines. 1 Sam. xiv. 1–23. From Jeroboam h, more than 300 years, it was desecrated worship of the golden calves, 1 Kings xii. ings x. 28, 29; xxiii. 15–18; and was the fre-ıbject of prophetic denunciation. Hos. iv. 15; ɪ. 5, 8; Amos v. 5. Jeroboam's hand was d here, and the prophet slain near by. 1 Kings Elisha was going from Jericho to this place ocked by the impious children who were torn s by wild beasts. 2 Kings ii. 23–25. After the captivity it was rebuilt, Ezra ii. 28, Neh. vii. 32; in the time of the Maccabees it was fortified, and finally destroyed by Vespasian. The hill upon which it was built is overspread with ruins and rude dwellings. At the base are the remains of an immense cistern, 314 feet in length and 217 in breadth.

BATTLE OF THE KINGS. GEN. XIV.

The invaders of the cities of the plains of Sodom came from the region of the Euphrates. Elam, the same as Elymais, is the ancient name of Persia. It is mentioned by the prophets in connection with both the Medes and the Assyrians. Isa. xxi. 2; Jer. xxv. 25; Isa. xxii. 6; Ezek. xxxii. 24.

Shinar, the country of another of the confederates, includes the plains of Babylon about the junction of the Euphrates and the Tigris, and extends to the Persian Gulf. Elassar and Goim, the nations of which Tidal was king, are unknown.

Ashteroth-Karnaim, at this time the residence of the giants, Rephaims, was, 470 years afterward, at the period of the exodus, still the residence of Og, the giant king of Bashan. Deut. i. 4; com. Josh. ix. 10; xii. 4; xiii. 12. It was included in the half tribe of Manasseh, and became a Levitical city. 1 Chron. vi. 71. Its site is not well identified.

The Zuzims in Ham, the Zamzummims of Deut. ii. 20–23, dwelt farther south, about the mouth of the Jordan and the north-east coast of the Dead Sea. The connection also indicates that the Emims of Shaveh-Kiriathaim were a kindred tribe in the same neighbourhood. The cities of the plain around the southern extremity of the Dead Sea indicate the progress of the invaders still farther south, who extended their conquests to Mount Hor, in Seir or Edom. Thence they directed their course up the Arabah to En-Mishpat, Kadesh-Barnea, and the wilderness of Paran, south of Judea, and up the west side of the Dead Sea to Hazezon-Tamar, En-Gedi. Enriched with the spoils of this extensive circuit, Chedorlaomer returned along the valley of the Jordan to Dan, above the waters of Merom, the modern Huleh, where they were overtaken by Abraham and pursued fifty miles farther, to Hobah, beyond Damascus.

Salem, the city of Melchisedek, is understood to be Jerusalem; and Shaveh, the King's Dale, near the head of the Valley of Jehoshaphat, not far from the tombs of the kings, a short distance north of Jerusalem. Others assume it to have been near En-Rogel, just below the city, in the Valley of Jehoshaphat. THE PROMISE GEN. XV.

CITIES OF THE PLAIN.

The late French traveller, De Saulcy, has explored the site of these cities, but without satisfactory results. Just above the vast salt mountain at the south-west angle of the Dead Sea, he finds extensive ruins, chiefly foundations and substructions, very rude in structure, and having every appearance of great antiquity, which bear the name of the mountain itself, "Sdum," or Sodom. These ruins, passed unobserved by other travellers, he regards as undoubted remains of that devoted city. De Saulcy's views of the position of the other Cities of the Plain are given below; but they are not sustained by the researches of later travellers.

Certain ruins in the immediate vicinity, less extensive but equally rude and antique, bear a name which he considers only a corruption of Zoar. Was it not "a little city?" And these ruins indicate it to have been a small suburb of Sodom.

Admah he locates by conjecture at a small distance west from the coast on the way to Hebron.

Zeboim he finds on the peninsula on the eastern side of the lake, as indicated by ruins which Dr. Robinson and Lieut. Lynch assume to be the remains of Zoar.

Near the north-west angle of the Dead Sea, he found immense ruins of rude walls and ditches, covering the space of four miles in extent, which had been noticed, but not examined by Dr. Robinson, which bear the name of Gomraum, indicating the situation of Gomorrah, once large and populous, involved in the same terrible overthrow as Sodom, because their cry was great and their sin very grievous. Gen. xviii. 20; comp. Gen. xviii. and xix.

Along the line of his travels around this gloomy lake, De Saulcy noticed many indications of the most terrible volcanic action, immense craters of extinct volcanoes, and rocks rent and burnt as by intense heat, and clefts and seams indicating the convulsions into which the whole land of the plain was thrown in the dreadful overthrow of its cities.

Near Sodom, and around the southern extremity of the Dead Sea, he found treacherous and concealed chasms and "slime-pits," which made the travelling exceedingly difficult and dangerous. A camel, a short time before De Saulcy's visit, had sunk into one of these chasms and was lost. Several of his horses sunk in these slime-pits, south of the sea: one was lost, and all might have perished but for the skilful guidance and precautions of his faithful Arabs. Comp. Gen. xiv. 10.

After the warlike expedition in behalf of Lot, the patriarch continued to lead a quiet pastoral life in the hill country of Judea, removing his flocks from time to time from the neighbourhood of Mamre, Hebron, to that of Beersheba. These places, the favourite abodes of all the patriarchs, should be particularly noted as important landmarks in the historical geography of the Scriptures.

[A. M. 2086+430=2516.]

HEBRON, KIRJATH ARBA, MAMRE.

This city is situated among the mountains of Judah, in a deep valley, twenty-two miles south from Jerusalem, and twenty-five from Beersheba, in a country abounding in pasturage, and vineyards yielding the finest grapes in Palestine. From this place the spies gathered the grapes of Eshcol, with pomegranates and figs, as a specimen of the exceeding good land which they were invited to go up and possess. Num. xiii. 23. One of the oldest inhabited cities in the world, it is, after Jerusalem, the largest in Palestine, containing from 5000 to 8000 inhabitants. Here Abraham purchased, of the sons of Heth, the cave of Machpelah, as a burial-place for his dead. Gen. xxiii. Here lived the patriarchs; here they communed with God, and received the promises; and here they were buried, with their wives, and their sepulchre is here to this day, enclosed in a Turkish mosque, 200 feet in length, by 115 in breadth, and 60 in height, which no Christian is permitted to enter.

Hebron was utterly destroyed by Joshua, Josh. x.; and given to Caleb for a possession, in reward for his courage and trust in God. It was one of the cities of refuge, and a Levitical city of the sons of Aaron. Josh. xxi. 11. xx: 7.

David was here anointed king over Israel, and made it, for seven years and six months, the seat of his kingdom. 2 Sam. ii. 11. Abner also was here assassinated by Joab, 2 Sam. iii. 27; and Absalom made it his headquarters in his rebellion against his father. 2 Sam. xv.

Rehoboam made it one of his fenced cities. It was resettled after the captivity, and from that period it disappears for many centuries from the page of history.

BEERSHEBA.

This city, consecrated by sacred associations, is twenty-five miles south-west from Hebron, in the midst of a broad, undulating country on the borders of the great desert. This region, before the drought of summer, is overspread with verdure well suited for the grazing of the vast herds of the patriarchs. The place is identified by two wells, 55 rods distant from each other, one 12 feet in diameter and 44½

[B. C. 2016—430=1586.]

deep; the other, 5 feet in diameter and 42 in depth. The water is abundant, and of the best quality; the curbstones are deeply worn by the friction of the ropes by which the water is drawn, and numerous drinking-troughs of stone lie about the wells for the accommodation of camels and flocks which resort here, as in the days of Abraham, to quench their thirst. The hills just north of the wells are overspread with ruins, which indicate that Beersheba was once a large village.

Here, on the borders of the desert, dwelt the patriarchs, Abraham, Isaac, and Jacob. Abraham may have dug these very wells. Here he left his family and his flocks, and journeyed with Isaac fifty miles to Jerusalem, to offer him in sacrifice on Mount Moriah. "From this place Jacob fled to Padan Aram, after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine proper, which extended from Dan [on the extreme north] to Beersheba. Gen. xxi. 31; xxii. 19; xxvi. 23; xxviii. 10; xlvi. 1; 1 Sam. viii. 2; 1 Kings xix. 3; 2 Sam. xvii. 11. Over these smiling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses and goats."*

Gerar, where Abraham and Isaac denied their wives before Abimelech, Gen. xx. and xxvi., was in this desert. Rowland identifies it by ruins bearing the same name 9 miles south-southeast from Gaza.

WILDERNESS OF SHUR, AND THE ISHMAELITES.

This wilderness, toward which Hagar fled, Gen. xvi. 7, and where, after being miraculously delivered from death, she dwelt with Ishmael, Gen. xxi. 9–21, was a portion of the great desert, Pharan, south and west of Beersheba. This immense desert from Shur along the coast of the Mediterranean to Havilah, the extreme south of Arabia, became theirs, and has ever since been the desolate home of the wild Arabs, the descendants of Ishmael, their hand against every man, and every man's hand against them.

EDOM, AND THE SONS OF ESAU.

The posterity of Esau inherited the mountains of Edom, extending from the Dead Sea to the eastern arm of the Red Sea, on the east of that immense *crevasse*, now a deep and dreary valley, which reaches from the one sea to the other. This mountainous region, known also as Seir and Mount Seir, contains many fertile valleys, sufficient to sustain the dukes of Edom and the Edomites, who appear in sacred history so often, as the antagonists and foes of the children of Israel, with whom they were in frequent conflict. Comp. Gen. xxxvi.; Num. xx. 14–21; and references in the Index.

SONS OF KETURAH.

These descendants from Abraham received their allotment in the desert of Arabia, east of the sons of Esau, in Edom. Gen. xxv. 1–4. Here they became the heads of various petty tribes and wandering hordes; and blending with the tribes of Ishmaelites that roved eastward over the deserts of Arabia, they seem early to have become assimilated with them as the inhabitants of those vast wastes.

Kedar, an Ishmaelitish horde, appears to have inhabited the eastern portion of the desert near Arabia. Mesech, among whom the Psalmist dwelt in sorrow, inhabited the Caucasian mountains, west of the Caspian Sea. The lamentation is not that he dwells among these as contiguous tribes, but among nations savage and barbarous as they. Ps. cxx. 5.

We now return to Isaac, the son of promise. In the south country, the southern extremity of Judea, endeared to him as his paternal inheritance, this peaceable old man tended his vast flocks and herds, roving from place to place for pasturage, but lingering chiefly about Beersheba and Hebron. The old age of this gentle, contemplative patriarch, in addition to his blindness, was imbittered by the quarrel of his sons Jacob and Esau; but he lived to see them reunited, and to enjoy, for more than twenty years, the society of Jacob with his family after his return from Padan Aram. Old and full of years, at the age of 180 years, he died at Hebron, and was buried by his sons in Machpelah, the sepulchre of Abraham and of Sarah.

The principal historical data in the lives of Abraham and Isaac are comprehended in the following summary:—

B. C. 2093. Abraham born.
2018. Abraham, 75 years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees, Gen. xi. 31–xii. 5: comes to Sichem, thence to a place between Bethel and Ai: thence advances southward, and, in consequence
2017. of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel.
[B. C. 2016—430=1586.]

* Robinson's Researches, i. 302.
[A. M. 2086+430=2516.]

Lot separates from Abraham, xiii. At this time the cities of the plain were revolted from Chedorlaomer, to whom they had been subject 12
B. C. 2016. years, xiv. 1. Chedorlaomer's invasion, and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv. THE WORD OF THE LORD COMES TO ABRAHAM: THE PROMISE, xv.

2007. Abraham 86 y. Ishmael is born, xvi.

1994. Abraham 99 y. The covenant renewed: circumcision ordained, xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix. Abraham journeys southward: second denial of Sarah, xx. (in Gerar.)

1991. Isaac is born, (in Beersheba,) xxi. Long sojourn in the land of the Philistines, ver. 34. Abraham offers up Isaac, xxii. The time is not specified:

1956. the next event is the death of Sarah, 127 y. (Abraham 137 y.) xxiii.

1954. Isaac marries Rebekah, xxv. 20. Abraham marries Keturah.

1934. Esau and Jacob born, xxv. Isaac removes to Gerar in consequence of a famine: denies his wife, xxvi.

1918. Abraham dies, 175 y., xxv. 7.

1894. Esau, 40 y., marries, xxvi. 34.

1870. Ishmael dies, 137 y., xxv. 17.

1813. Isaac dies, 180 y.

Jacob, aged seventy-seven years, having fraudulently obtained the blessing of Isaac, fled from Beersheba to Haran, over the same country which Abraham had traversed in coming thence. Gen. xxviii., xxxii. Gilead, in which he held his final interview with Laban, was the name of the country east of Jordan, about the river Jabbok, midway between the Sea of Galilee and the Dead Sea.

Gilead is often taken in the widest sense for the whole land east of Jordan. Num. xxxii. 29; Deut. xxxiv. 1; Judg. v. 17; xx. 1; 2 Sam. ii. 9; 1 Kings iv. 19; 2 Kings x. 33.

Mizpeh, the place of the interview, was in Bashan, south-east of the Sea of Galilee.

Mahanaim, where Jacob and Esau met, was near the fords of the river Jabbok, an eastern tributary of the Jordan, some sixty-five miles in length, which in winter swells to a considerable size, but in summer is almost dry. Esau came up from Edom, south of the Dead Sea, to this place. Mahanaim, in the distribution, fell to the tribe of Gad. Josh. xiii. 26–30. Ishbosheth, Saul's son, was here made king by Abner, 2 Sam. ii. 8; and David, driven from his home by the treason of Absalom, fled also to Mahanaim. 2 Sam. xvii. The battle between the forces of David and Absalom, in which the latter was slain, was fought in a place near Mahanaim, which, for reasons which do not now appear, was called the Woods of Ephraim. 2 Sam. xviii. 6. The site of this ancient town has not been clearly identified. In the immediate vicinity are we to look also for Peniel, the encampment where Jacob wrestled with the angel of the covenant. Gen. xxxii. 30.

[A. M. 2086+430=2516.]

The next station of the patriarch was Succoth, a city of Gad, on the east bank of Jordan, where he passed over into Canaan. Between this and Shechem was Shalim, which Dr. Robinson supposes to have been in the eastern margin of the plain of Moreh, over against Shechem.

The betrayal of Joseph, chap. xxxvii., precedes, in the order of time, the rape of Dinah, chap. xxxiv., and the death of Deborah at Bethel, and of Rachel, near Bethlehem, in giving birth to Benjamin, chap. xxxv.

DOTHAN.

Ten years after Jacob's settlement at Hebron, Joseph is sold at the age of seventeen at Dothan. Dr. Robinson, in his late journey to Palestine, has recovered this interesting locality, long lost. He found a fine green hill, about twelve miles north by west from Samaria, in a broad and very fertile plain, bearing still the name of Dothan. There is a fountain at the southern base of the hill Dothan. This site is on the caravan route from Bethshean, now Beisan, to Ramleh and Egypt, which the Midianites would naturally have pursued. On this plain, beyond a doubt, the brethren of Joseph were tending their father's flocks, when they conspired against this "dreamer," the favourite of the fond mourner their father, and sold him into Egypt.

Jacob, soon after the loss of Joseph, removes and resides ten years himself at Shechem, so strongly was this place endeared to the affectionate and sorrowful old man, who desired to linger out his life here, saying, "I will go down to the grave to my son, mourning." See also 2 Kings, vi. 13–18.

After the dreadful tragedy at Shechem, Gen. xxxiv., he removes, by divine direction, to Bethel, where Deborah dies, and thence to Hebron. Rachel dies ten years after the supposed death of Joseph, while Jacob is on his return to Hebron. Two years after this event, Isaac dies, aged 180 years, 1813 B. C., A. M. 2289, and 632 years after the Flood.

Joseph is now in prison in Egypt. Gen. xxxix.; xl. Pharaoh's dream and Joseph's enlargement occur in the year following. Gen. xli.

B. C. 1805. Seven years of famine begin.

1804. First descent of Jacob's sons into Egypt. Gen. xlii.

1803. Second visit. Joseph discovers himself. Jacob and his household descend into Egypt. Gen. xliii.; xliv.; xlv.; xlvi.

1786. Jacob dies, aged 147 years. Gen. xlvii. 28.

1732. Joseph dies, aged 110 years. Gen. l. 26.

1666. Moses is born. Ex. ii.

1626. Moses (40 years old) flees to Midian.

[B. C. 2016—430=1586.]

EGYPT AND HER CITIES.

We have neither time nor space to touch upon the history, geography, and wonderful monuments of this extraordinary land; but some of its ancient cities, which frequently occur in Jewish history, and in the denunciations of the prophets, require in this place a brief notice.

SIN, PELUSIUM.

This city, "the strength of Egypt," Ezek. xxx. 16, was situated on the eastern or Pelusiac arm of the Nile, at a little distance from the sea, now in the midst of salt marshes and morasses, on the line of the travel and trade from the eastern coast of the Mediterranean, Palestine, and the Euphrates. By reason of its position as the key of Egypt, the bulwark of its eastern frontier, as well as by its vast extent, its great wealth, and its strong fortifications, it was a place of great consequence. Its importance may be inferred from the frequent references to it in ancient history, of which Winer has collected many from Strabo, Herodotus, Pliny, Polybius, Diodorus Siculus, Plutarch, Livy, Josephus, &c. Pompey the Great was treacherously murdered here by order of Ptolemy, whose protection he sought in his distress.

God, according to his word by the prophet, has poured out his fury upon the "strength of Egypt." Its remains are now only some rude mounds and a few fallen columns. These are approachable by boats only in the overflowing of the Nile; and by land only in the drought of summer. The climate is very unwholesome, and the place is seldom visited by travellers.

ZOAN.

Zoan is a city of great antiquity, having been built only seven years later than Hebron. Num. xiii. 22. It was situated on an eastern branch of the Nile, in the Delta, a short distance south of the sea of Menzaleh, and some thirty miles west from Sin, or Pelusium, and was one of the oldest cities in Egypt. "The field of Zoan," the fine alluvial plain around the city, described as the scene of God's marvellous works in the time of Moses, Ps. lxxviii. 12, 43, is now a barren waste; but the city is supposed by many to have been the residence of the Pharaohs, of Joseph and of Moses in the period of the bondage. The ground is overspread with extensive ruins, remains of temples, fragments of walls, columns, and fallen obelisks, which still attest the grandeur of this ancient city of the Pharaohs. "A fire has been set in Zoan," Ezek. xxx. 14, and few now visit this scene of hopeless desolation.

TAHPANHES, BETH-SHEMESH.

Jeremiah in his prophecy against Egypt, chap. xliii., specifies two cities as particularly subjects of Divine displeasure, Tahpanhes and Beth-shemesh. The first of these was a large city on the eastern or Pelusiac arm of the Nile, sixteen miles above Pelusium. Here a colony of the Jews settled, who fled into Egypt after the murder of Gedaliah. It is several times mentioned by the prophets, Isa. xxx. 4; Jer. ii. 16; xlvi. 14; xliv. 1; Ezek. xxx. 18; and is known in profane history under the name of Daphne.

Beth-shemesh, known as On, the city of the priest whose daughter Joseph married, Gen. xli. 45, and by the Septuagint identical with Aven of Ezekiel, Ezek. xxx. 17, is the ancient Heliopolis, "City of the Sun," of Herodotus. It is seven or eight miles north-north-east from Cairo.

It was famous for the Temple of the Sun, and many other magnificent structures, all of which have crumbled down to an indiscriminate heap of ruins, and are covered with the sands of the desert, which have encroached upon the city and buried it in the grave. One lone obelisk towers aloft in solitary grandeur, as a sepulchral monument of the city which for thousands of years has lain entombed at its base.

This venerable monument is covered with hieroglyphics, which record the name of Osirtasen the First, who is regarded by the learned as that Pharaoh to whom Joseph interpreted his dream, and who so kindly honoured him and hospitably entertained the venerable patriarch Jacob and his family. According to Lepsius, this venerable mounument was erected 2300 years B. C.

The traveller, therefore, here gazes upon the same lofty spire which more than four thousand years ago may have first caught the eye of that ancient patriarch, while yet far away out in the desert; and which greeted his approach to the city of the Pharaohs.

This obelisk, a single shaft, is sixty-two feet in height, and six feet square at the base, which rests on a pedestal ten feet square and two thick, and this again lies upon a second pedestal, nineteen feet square, but its depth has not been ascertained. If this lower pedestal is a solid cube, the entire height of the pillar must have been more than eighty feet.

Near this obelisk is an ancient sycamore-tree, beneath which tradition relates that the holy family of Joseph and Mary reclined when they went down into Egypt.

In his rebuke of the Jews who dwelt in the several cities of Egypt, Jeremiah in chap. xliv. 1, begins his survey with Migdol, on the eastern border of the country; then turns westward to Tahpanhes, then south up the Nile to Noph, or Memphis, in Central Egypt, and ends with the country of Pathros or Thebais, farther up the Nile, in Upper Egypt.

MOPH, MEMPHIS.

Noph, called also Moph, Hos. ix. 6, whose infatuated princes "seduced Egypt," Isa. xix. 13, was the Memphis of ancient geographers and historians. It was a large and flourishing city in the time of the patriarchs.

It was situated on the west side of the Nile, about eight miles above Cairo, and near the pyramids. These pyramids, and the immense depositories of the dead in these regions, are only a vast necropolis of this renowned city. Even its immense and magnificent ruins, which Arabian writers of the twelfth and thirteenth centuries describe, have almost entirely disappeared. Once a city of fifteen or twenty miles in circumference, it has nothing now to mark it out but a few mounds, a colossal statue of Rameses the Great, a small figure of red granite, greatly mutilated, and a few foundations. It is with the learned an unsettled question whether Noph or Zoan was the residence of the Pharaohs when Joseph was the favourite of the court, and during the bondage of Israel. But this great city, once one of the most populous of Egypt, is now, as was predicted of it, waste and desolate, without an inhabitant. Jer. xlvi. 19.

Near Memphis immense underground galleries, cut from the solid rock, have been found, 600 yards long, 12 or 15 feet wide, and 10 or 12 high. In these are found vast sarcophagi, each carved from a single block, 15 feet long, 9 in width and height, exclusive of the cover, which is 2½, and 3 feet thick. The sides, a foot thick, finely polished externally; one is covered with hieroglyphics. But no mummy or body of any kind is found in them. It is suggested that they may be cenotaphs of the god Apis, and are believed to be very ancient. (App. I.)

CITY OF NO.

In announcing the judgments which were to be executed on Egypt, the prophet instances the "multitude of No," as subjects of Divine punishment. This is the magnificent city of Thebes, in Upper Egypt, 500 miles above Cairo, at once the most ancient and most vast and stupendous in its ruins of all the desolate cities of antiquity. Thousands have visited these ruins, and volumes have been written in description of them; but no power of the pen or pencil can give any adequate conception of their matchless grandeur.

All that was imposing in the structures even of Babylon and Nineveh sinks into insignificance in comparison with them; and yet Thebes was in ruins before either of these cities flourished. "Art thou better than populous No?" says Nahum, when delivering the burden of Nineveh, more than 700 B. C. "She was carried away; she went into captivity; her young children also were dashed in pieces at the top of all her streets; and they cast lots for her honourable men, and all her great men were bound in chains." Nah. iii. 8–10; comp. Ezek. xxx. 14, Jer. xlvi. 25. Homer describes Thebes as

> The world's great empress on the Egyptian plains;
> That spreads her conquests o'er a thousand states,
> And pours her heroes through a hundred gates.

We must dismiss this subject by referring the reader to the descriptions of travellers, Drs. Robinson, Durbin, Olin, and others, for an account of the wonderful remains and ruins of this city.

SYENE.

This city was at the foot of the cataracts of the Nile, the head of navigation. It had a noble site, on a high bluff of granite, which overhangs the river at the height of 80 or 100 feet. There is there an immense accumulation of rubbish, the remains of structures of different ages, which in succession have arisen and fallen one upon another, as an immense forest in the lapse of time arises, flourishes, and falls, to give place to another, and others still in long succession. The walls are strong and massive, but they enclose no splendid remains of architecture. Some are said to have been discovered by excavations, but they have been removed or buried again in the sand or rubbish. A number of poor people now live in the ruinous apartments of the ancient city many feet below the present surface.

In the immediate vicinity are found the immense quarries of red granite from which were taken the towering obelisks and pillars of ancient Egypt, those stupendous monuments of the skill and power of the mighty people whom they commemorate.

Syene has been in all ages the southern limit of Egypt. Under every government, native or foreign, it has possessed great importance as a military post and commercial depôt. In this city was the famous well of Strabo, into which the rays of a vertical sun were reported to fall during the summer solstice—a

circumstance, says the geographer, that proves the place "to lie under the tropic, the gnomon at midday casting no shadow." No traces, however, of such a well have been discovered, neither does it lie under the tropic, but four degrees north of it.

In this hasty survey of this ancient kingdom, from Pelusium, the "strength of Egypt," to the tower of Syene, we observe it overspread with stupendous monuments of human greatness and heaven's avenging justice. The wreck of Egypt's grandeur is one vast monument of the vengeance of an angry God. On the memorials of her ruined cities, on their thousand prostrate pillars, we see inscribed the awful lesson of his providence verifying the predictions of his prophets: "The pride of her power shall come down. From the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted." Ezek. xxx. 6, 7.

THE LAND OF GOSHEN.

On going down into Egypt, the whole caravan of Jacob and his sons, with their families, halted on the eastern borders of the land of Goshen, a fertile grazing country, Num. xi. 5, Deut. xi. 10, east of the Nile, well suited to the occupation of the sons of Jacob, whose trade had been about cattle from their youth. Gen. xlvi. 34; xlvii. 11. From this country they sent forward one of their number to notify the governor of their coming. Joseph hastened from the court of Pharaoh to meet his brethren in the land of Goshen. This province now became the residence of the descendants of Jacob for two hundred years. Here, in process of time, they were subjected, for more than eighty years, to a cruel oppression under Egyptian taskmasters. Here were wrought those stupendous miracles, denominated the Plagues of Egypt, which subdued the proud heart of Pharaoh, and compelled him to let the people go.

SCRIPTURAL ASSOCIATIONS AND INCIDENTS.

Egypt, the "land of ancient kings," is rich in sacred associations. Abraham and Sarah flee there for food when the famine is sore in the land. Joseph enters it a slave, and rises to the dignity of a sovereign. The family of Jacob reside in it for more than 200 years, and are led out by a high hand and an outstretched arm. Solomon marries the daughter of her sovereign. Shishak carries his arms into Judea, takes Jerusalem, and carries away "the treasures of the house of the Lord and of the king's house," 1 Kings xiv. 25–27, whose name is still recorded at Thebes as "king of the country of Judah." Zerah, "the Ethiopian," with his army of 1300 chariots, is smitten by the Lord before Asa and Judah. 2 Chron. xiv. 9–13. Tirhakah, "king of Ethiopia," and Necho, king of Egypt, who overthrew Josiah in the valley Megiddo, are mentioned by the sacred historians. Several of the later Pharaohs become the confederates of the kings of Judah and Israel, and one gives to the world the oldest translation of the Hebrew Bible. Many Hebrews, with the prophet Jeremiah, flee to Egypt, where the Lord "kindles a fire in the houses of the gods and burns them." And the child Jesus consecrates it by his presence as a holy land. The Lord hath blest it, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." Isa. xix. 25.

DEATH AND BURIAL OF JACOB. B. C. 1786.

Jerome locates Atad at Beth Hoglah, 3 miles east of Jericho, and 2 west of the Jordan; Dr. Kitto supposes the funeral procession to have made the incredible circuit of Edom and Moab, and entered Palestine at the fords of the Jordan. But Eusebius locates another Beth-hoglah 8 or 10 miles north-east of Gaza, in the land of the Philistines, where with greater probability Joseph made this mourning for his father, indicating the peaceable and melancholy errand on which his imposing cavalcade had entered the land. Comp. Gen. l.

CHRONOLOGICAL DATA.

"Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." Ex. xii. 40–42, 51. These 430 years are reckoned, not from the Descent into Egypt, but from the beginning of the sojourning of Abraham in Canaan, or from his going down into Egypt. This was 23 or 24 years before the birth of Isaac: add 60 years to the birth of Jacob, 130 years to the Descent; from the Descent to the Exode, 217.

These several periods added equal 430 years: $23 + 60 + 130 + 217 = 430$. The Exode, according to this chronology, was the fulfilment of the promise recorded in the fifteenth chapter of Genesis, 13th and 14th verses: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance."

It may be well to note in this connection some other important dates in the history of the Old Testament. In round numbers, the period from the Creation to the Christian era may be reckoned 4000 years. In the middle of this period stands Abraham, 2000 years from Adam, 2000 before Christ. Abraham also divides the period from the Flood to the Exode, 860 years, into two equal parts: from the Flood, 2446 B. C., to the Promise, Gen. xv., 2016 B C., are 430 years; from this to the Exode, 1586 B C., are also 430 years. This period again is bisected, or nearly so, by Jacob's Descent into Egypt. From the Promise, 2016 B. C., to the Descent, 1803 B. C., are 213; from the Descent to the Exode, 217.

From Joshua to Samuel, the period of *the Theocracy*, 1546 — 1096 = 450; from David to the Babylonish Captivity—the period of *the Monarchy*—1056 — 606 = 450. The Theocracy and the Monarchy were exactly equal. Again, add to this period of 450 years that of Samuel and Saul, 40 years, during which time also Jehovah was disowned as king in Israel, and the sum 490 = 70 × 7. That is the 70 years of the Captivity, during which time the land had rest and kept her sabbaths, is exactly equal to the 70 sabbatical years of the revolt from Jehovah's rule over Israel.

Moreover, the continuation of the Mosaic Dispensation from the Exode, 1586, to the burning of the second temple, A. D. 70 = 1656, is exactly the period before the Flood. So also the period from the Creation to the Promise, 1656 + 430 = 2086, is exactly parallel to that from the Promise to the end of the Mosaic Dispensation; to the Exode 430, + 1656 from that time to the burning of the temple, = 2086. Such are the curious and interesting parallelisms which are derived from the chronology of the Scriptures, by which we may easily establish in our minds the important dates of Scripture history.

CHAPTER IV.

THE PERIOD OF THE WANDERING; FROM THE EXODE TO THE PASSAGE OVER JORDAN, 40 YEARS.

A. M. 2516 + 40 = 2556. B. C. 1586 — 40 = 1546.

Sixty-six years intervened between the death of Joseph and the birth of Moses. During this interval another king arose, who knew not Joseph. This king made the lives of the Israelites bitter with hard bondage. It was his oppressive policy to break up the nomadic habits of these Israelites, to compel them to dwell in permanent habitations, in towns and cities, to conform to the customs of the country; and also to reduce the number of this roving people. To accomplish these designs, he made rigorous exactions upon the Israelites of brick and of mortar. He compelled them to build in their territories two treasure cities, Pithom and Rameses, or Raamses, as places of deposit for stores for the support and government of the people. The first of these was on the eastern branch of the Nile, on the borders of the land of Goshen; the other in the interior, midway between the Nile and the Isthmus of Suez, and thirty or thirty-five miles from the head of the gulf of the same name.

THE EXODE. B. C. 1586.

Taking their departure from this place, after their miraculous deliverance from the bondage of Pharaoh, the Israelites encamped the first night at Succoth, Ex. xii. 37, Num. xxxiii. 3, 5, midway between Rameses and the borders of the desert north of the Red Sea. Their next journey brought them near to this desert, here known by the name of Etham. Ex. xiii. 20; Num. xxxiii. 6. Three miles from Suez there is a watering-place which supplies the town with water, and nine miles north-west from this is a well 250 feet in depth. These places probably indicate the borders of that portion of the great desert above and about Suez, which is here called Etham.

Here, instead of passing around the head-waters of the Red Sea, or crossing the fords of it at Suez, the children of Israel directed their course, by divine direction, down the *western shore* of the sea, and encamped before "Pihahiroth, between Migdol and the sea, over against Baal-zephon." Ex. xiv. 2; Num. xxxiii. 7.

The place of this encampment cannot well be defined. Below Suez, at the distance of eight or ten miles, the chain of mountains which runs from Cairo to the Red Sea terminates in the lofty, frowning bluffs of the Ataka. South of this, twelve or fifteen miles from Suez, is the head of a valley, long and narrow, which leads from Cairo to the sea along the south side of this chain of mountains. From

Etham the Israelites might have made their way to this valley by a circuit around the Ataka, through a pass in the mountains west of it, or they might have passed under its cliffs, between its base and the shore. Here in this valley they would find themselves hopelessly "entangled in the land," and shut in by the wilderness. Before them, the sea; on the right, frightful and interminable mountains and deserts; on the left, the Ataka, "Mountain of Deliverance," "lofty and dark;" behind them, the valley leading up to the capital of Egypt, and opening a way for the pursuit of Pharaoh, with an organized military force and 600 chariots of war,—their destruction would seem inevitable except the Lord wrought for them deliverance.

It is not probable that either of the places above mentioned, or the exact place of the passage of the Israelites through the sea, will ever be determined. It seems most in harmony with the sacred narrative to suppose the passage to have been made at the place already intimated,—beneath the Ataka, six, eight, or ten miles below Suez, and where the sea is six or eight miles in width; and that Migdol, Pihahiroth, and Baal-zephon are localities in the neighbourhood. May not the mountains on the right and left, and the pass to this secluded plain, be designated by these names respectively? (App. III.)

DESERTS OF SHUR, ETHAM, AND ARABIA.

The children of Israel came up on the eastern shore of the Red Sea into the desert of Shur, Ex. xv. 22, which in Num. xxxiii. 6, is the desert of Etham. Shur designates the north-western portion of the great desert of Arabia from the north-eastern shore of the Red Sea, along the Mediterranean Sea, the land of the Philistines, and Southern Judea. Etham seems to be restricted to a smaller extent above and below Suez.

The immense desert of Arabia, of which Shur and Etham are only a small part, extends from the Nile, in Lower Egypt, to the Euphrates, a distance of one thousand miles from west to east. The remarkable valley of Akabah, and the mountains of Edom, east of it, separate this desert into two great divisions, Arabia Deserta on the east, and Arabia Petræa on the west. The northern boundary of the latter extends from the eastern mouth of the Nile, along the Mediterranean to Gaza, and thence to the southern extremity of the Dead Sea, forming the base of a vast triangular desert, in the opposite angle of which, between the Red Sea and the Ailanitic Gulf, are the mountains of Sinai.

[A. M. 2516+40=2556.]

THE SINAITIC GROUP.

These mountains, comprising the triangular peninsula between the two arms of the Red Sea, consist of an innumerable multitude of sharp rocky summits, thrown together in wild confusion, rising to different heights, leafless and barren, without the least trace of verdure to relieve the stern and awful features of the prospect. The rocks which bound the deep, narrow, tortuous ravines between the mountains, are basalt, sandstone, and granite, variegated with an endless variety of hues, from the brightest yellow to the deepest green.

The view from one of these summits presents a perfect "sea of desolation," without a parallel on the face of the earth. The valleys between the summits sink into deep and narrow ravines, with perpendicular sides of several hundred feet in height, forming a maze of irregular defiles, which can be securely traversed only by the wild Arab, who has his habitation in the "clefts of the valleys," amid these eternal solitudes.

Toward the north, this wilderness of mountains slopes down in an irregular curvilinear line, which turns outward like a crescent, and runs off, on the one hand, toward the head of the eastern gulf of the Red Sea, and on the other, north-west, toward the the western extremity of this sea itself, near the gulf of Suez, at the head of which is the modern town and port of Suez. This long, irregular crescent marks the outline of a high chain of mountains, Et-Tih, extending eastward from the Red Sea, south of Suez, in a continued range to the Ailanitic Gulf, a distance of 150 miles, which forms the southern abutment of a high table-land, a vast desert, utterly desolate and barren, lying high above the adjacent waters, with a slight inclination to the north, toward the Mediterranean Sea.

The surface of this elevated plain is overspread with a coarse gravel mingled with black flintstone, interspersed occasionally with drifting sand; and only diversified with occasional ridges and summits of barren chalk-hills. In the time of Moses it was a great and terrible wilderness; and from time immemorial it has been a waste, howling desert, without rivers, or fountains, or verdure, to alleviate the horrors of its desolation.

But we must suppose that this desert was once supplied, in some measure, both with water and with vegetation. The brethren of Joseph repeatedly traversed it from Hebron to Egypt *with asses*. Gen. xlii. 26; xliii. 24. When the country was suffering with extreme dearth, Jacob and his sons

[B. C. 1586—40=1546.]

went down with *their flocks* and *their herds*. Gen. xlvii. 1. But no animal save the camel is now able to pass over the same route.

The Israelites, to the number of two millions, with their flocks and their herds, Ex. x. 9, inhabited portions of this wilderness for forty years, where now they could not subsist a week without drawing supplies both of water and of provisions from a great distance. (App. IV.)

FROM SUEZ TO MOUNT SINAI.

Below Suez, the table-land of the desert breaks abruptly off toward the Red Sea, into a rugged line of mountains, running south by east, at the distance of eight and ten miles from the shore. Along the interval between the brow of these mountains and the shore, lay the route of the Israelites. On the eastern shore of the Red Sea, a short distance below Suez, are several springs of brackish water, called Ayun Mousa, the Fountains of Moses, where Moses is supposed to have indited his triumphal song. Ex. xv. 1–22.

The course of the Israelites now lay, for some distance, down the eastern shore of the Red Sea, between the coast on the right, and the mountainous ridge on the left. Down this coast they went three days' journey in the wilderness, and found no water until they came to Marah, the waters of which were so bitter that they could not drink them. Here their murmurings were stilled by the miraculous healing of the waters. Ex. xv. 22–25. These waters are still found forty miles below the Fountains of Moses, so salt and so bitter that even the camel refuses, unless very thirsty, to drink them. (App. V.)

Elim, where were twelve wells of water and threescore and ten palm-trees, Ex. xv. 27, was six miles from Marah. Here is still found an abundant supply of water, some tillage land, several varieties of shrubs and plants, and a few palm-trees.

The next encampment was by the Red Sea. Num. xxxiii. 10. At Elim the plain of the coast is interrupted by irregular broken eminences of a mountain ridge or spur that comes from the mountains on the left, and juts out, by high, precipitous bluffs, into the sea. Extending for some distance along the coast, it presents, toward the sea, a series of headlands, "black, desolate, and picturesque." Turning off from the coast, the traveller passes by a circuitous route around one or two of these headlands, and then turns into a valley, which leads again directly down to the sea, where he pursues his course along the beach, under high bluffs on the left, until he comes into "an extensive triangular plain,"

[A. M. 2516+40=2556.]

called the Valley of Ease, in which we recognise the encampment of the Israelites "by the sea," distant fifteen or twenty miles from Elim.

WILDERNESS OF SIN.

Near the last station the coast again becomes an extensive desert, running far down toward the extremities of the peninsula. This desolate region is clearly identified as the Wilderness of Sin, where the Israelites are next found. Ex. xvii. 1; Num. xxxiii. 11. Burckhardt describes it "as a frightful desert, almost wholly without vegetation." It extends in a long, narrow plain, between the coast and the mountains, almost to the termination of the peninsula.

This wilderness is memorable as the place where, in answer to their murmurings, the Israelites were, for the first time, miraculously fed with quails, to appease their lusting after the flesh-pots of Egypt. Ex. xvi.

Here, also, they were first fed with manna, that bread of heaven, which they continued to eat for forty years, until they reached the land of promise and ate of the corn of that land.

From their station at the northern part of the Wilderness of Sin, the Israelites might pursue different routes to Mount Sinai. They might turn obliquely to the left, and follow through winding valleys that run between the mountains, a long, narrow, difficult, and devious way, up to the central group of Sinai; or they might follow the plain of this wilderness along the coast, in a broader, easier pathway for such a multitude, until they came down opposite Sinai, near the modern city of Tûr or Tor, and then turn at a right angle up one or more of the valleys which lead down from Sinai to the coast. From this place a march of two days among the mountains would bring them to the base of Sinai.

One or the other of these routes the Israelites are generally supposed to have pursued, according to the position which they are presumed to have occupied at the giving of the law from Sinai. Dr. Robinson supposes them to have approached Sinai by the first route; and, at the giving of the law, to have occupied a plain, the Er-Rahah, at the *northern base of the Mount of God*, now known as Mount Horeb, two and a half miles long, and from one-third to two-thirds of a mile in breadth. His account of the scene and its associations is as follows:

"As we advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks, a

[B. C. 1586—40=1546.]

thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, 'Here is room enough for a large encampment!'

"Reaching the top of the ascent, or water-shed, a fine, broad plain lay before us, sloping down gently toward the south south-east, enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated, at a distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds, were almost overwhelming."

"Our conviction was strengthened that here, or on some of the adjacent cliffs, was the spot where the Lord 'descended in fire,' and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached, if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord 'came down in the sight of all the people upon Mount Sinai.'

"We gave ourselves up to the impressions of the awful scene; and read, with a feeling that will never be forgotten, the sublime account of the transaction, and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator."*

The wady Sebaiyeh, south-east of Sinai, is, with equal confidence, assumed by others to have been occupied by the Israelites in the giving of the law, as lying immediately below the highest summit of the mountain, and offering a larger area for the multitude. After traversing carefully both plains, and after reviewing opposing considerations in favor of each, we believe them to be almost equally balanced. Why not assume rather that no one particular summit or brow, but the "whole mount," such is the original, was occupied with the pillar of cloud which pavilioned the Divine Presence? Such a scene would be more grand, awful, and impressive, and would be open to all the thousands of Israel as they lay encamped in these and many other valleys round about the mountain. The bounds set about it would guard the nearest from a profane approach; and the thunderings, the lightnings, the earthquake, the trump of God, and the awful voice, would reach with equal force the most remote.

* Biblical Researches, vol. i. pages 129–130, 158.

ALUSH, DOPHKAH, AND REPHIDIM.

Between the station last mentioned, at the entrance into the Wilderness of Sin, and the encampment at Sinai, three intervening stations are mentioned, Alush, Dophkah, and Rephidim. Num. xxxiii. 12, 13. These localities are irrecoverably lost. Rephidim was evidently near or within the Sinaitic group, and apparently within a day's march of the Mount of God. Here the children of Israel were met by a predatory horde of Amalekites, assembled to arrest the progress of that vast multitude of immigrants who were advancing as if to take possession of their strongholds among the fastnesses of these mountains. The result of this conflict was the defeat of the enemy in answer to the prayers of Moses. Ex. xvii. The murmuring of the children of Israel, their miraculous supply of water from the rock at Horeb, the visit of Jethro the father-in-law of Moses, Ex. xviii., and the establishment of subordinate courts of justice, according to his advice, are all incidents of great interest which transpired while the children of Israel were lingering at Rephidim.

Their next station was at the Mount of God. Their deliverance was miraculous. The depths had congealed in the heart of the sea; the floods had stood upright as a heap to open the way for them through the great waters. The pillar of cloud had directed their march. The bread of heaven had fed them by the way, and rivers of water had flowed from the rock to quench their thirst. The Lord God, glorious in holiness, fearful in praises, was their Redeemer, whose law they were now to receive from Sinai, and in whose goodness they were to put their trust.

When Egypt's king God's chosen tribe pursued,
In crystal walls the admiring waters stood:
When through the desert wild they took their way,
The rocks relented and poured forth a sea:
What limit can Almighty goodness know,
When seas can harden, and when rocks can flow?

MOUNTS HOREB AND SINAI.

The mountain from which the law was given is denominated Horeb in Deut. i. 6; iv. 10, 15; v. 2; xviii. 16. In other books of the Pentateuch it is called Sinai. At this time Horeb appears to be the generic term for the group, and Sinai the name for a single mountain. At a later period, Sinai becomes a general name. Acts vii. 30–38; Gal. iv. 24. As specific names they are now applied to two opposite

summits of an isolated, oblong, central ridge, about two miles in length from north to south, in the midst of a confused group of mountain summits.

Modern Horeb is the frowning, awful cliff at the northern extremity, described by Dr. Robinson as overhanging the plain, Er-Rahah, and from which he supposes the law to have been given.

Sinai, the Mount of Moses, rises in loftier, sterner grandeur at the southern extremity. This overlooks the plain at the south; and, on the supposition that this was the station of the Israelites, must be the summit on which the Lord "descended in fire" to give laws to Israel. The distance between the two summits of Sinai and Horeb is about three miles. The former is more than 7600 feet above the level of the sea, about 2640 above that of the plains at the base, and 1000 higher than Horeb.

A deep, irregular, and narrow defile sweeps around the entire base of this oblong mountain, which supports the heights of Horeb and Sinai, as if the Almighty himself had set bounds around the Holy Mount and sanctified it. Even the mountains round about, which seem crowded together in wild confusion, as if in mute amazement at the scene when the Lord descended in fire upon the mount, "and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"—even these mountains are cut off from any immediate communication with this Mount of God.

Mount Sinai is situated above the 28th degree of north latitude, about 150 miles from Suez, and near 100 from the head of the eastern gulf of the Red Sea.

The children of Israel left on the fifteenth day of the first month, or about the middle of April, and reached Sinai on the new *moon*, or first of the third month, Ex. xix. 1, having been forty-five days on the way, and made a journey of about two hundred miles. The law is said to have been given on the fiftieth day, corresponding to the day of pentecost. At Sinai the Israelites remained during all the transactions recorded in Exodus, from the eighteenth chapter to the end, and in Leviticus, and the first nine chapters of Numbers. In these transactions they were occupied a little less than a year.

During this time their theocracy was fully established; Jehovah himself was constituted their King; his law was promulgated in dreadful solemnity from the mount, and committed to them as written by the finger of God; their government was duly organized, their national laws and institutions were established, to separate them from all other nations as the future depositories of the oracles of God; the tabernacle was set up for the palace of their King, Jehovah; and the regular service of his court was established.

In this interval of time they were severely rebuked for their defection from their God and King in the worship of the golden calf; the sanctions of the law were solemnly repeated; the people were numbered and mustered for war; the order of encamping, breaking up, and marching was accurately settled; and the whole constitution of the state completed.

The twelve tribes, in their marches and encampments, formed a square, facing the cardinal points, with the tabernacle in the centre, surrounded by the tribe of Levi, and the carriers and attendants.

Moses had been a wandering shepherd for forty years in this region; and, on this same mount, had received from Jehovah appearing to him in the burning bush, Ex. iii., his commission for the deliverance of his people. He was therefore well prepared, by his intimate acquaintance with the country, to conduct the thousands of Israel in their perilous march through this terrible wilderness.

He also took with him, as a guide, his brother-in-law, Hobab, who was well acquainted with the situation of the fountains, wells, and pastures of that region, and might direct the people in the foraging excursions which they would have occasion continually to make, in order to supply water and provisions for themselves and their flocks and herds. Num. x. 29–32. The descendants of Hobab from this time remained among the Hebrews.

Their marches and encampments in all their subsequent wanderings were directed by Jehovah, their King. A cloud, in token of his presence, covered the tabernacle by day; "and at even, there was upon the tabernacle as it were the appearance of fire until the morning."

So it was always; the cloud covered it by day, and the appearance of fire by night. Num. ix. 15, 16. The rising of this cloud was the signal for them to advance, as this, overhanging the tabernacle, should lead the way; and the settling of the cloud upon the tabernacle was, again, the signal for them to encamp.

On the twentieth day of the second month of the second year after their departure, the cloud was taken up from off the tabernacle of the testimony, and the children of Israel, taking their departure from out the Wilderness of Sinai, came by three days' journey into the Wilderness of Paran. Num. x. 11–36. Burckhardt supposes the rocky wilderness of the upper nucleus of Sinai, to be the *Desert of Sinai*, so often mentioned in the wanderings of the Israelites.

[A. M. 2516+40=2556.] [B. C. 1586—40=1546.]

WILDERNESS OF PARAN.

And it came to pass on the twentieth day of the ond month in the second year [from their depart- out of Egypt] that the cloud was taken up from the tabernacle of the testimony, and the children Israel took their journeys out of the Wilderness Sinai, and the cloud rested in the Wilderness of ran. Num. x. 11, 12. A journey of three days ings them into the wilderness of Paran. Where, n, is this wilderness? Its southern limits are hin three days' march of Sinai; its northern is ar Beersheba and Kadesh, on the southern borders Canaan. Gen. xxi. 14, 21; Num. x. 12, 33. xiii. 3. is west of Edom, and between that country and gypt. Gen. xiv. 6; 1 Kings xi. 18; 1 Sam. xxv. 1. ese and other notices of Paran, Deut. xxxiii. 2, ab. iii. 3, indicate under this name a large part of e desert lying west of the eastern arm of the Red a and the Arabah, that deep valley between this lf and the Dead Sea. It extends north and south arly the whole length of the desert from Sinai to naan, and west toward Egypt to the desert of ur. It is the "great and terrible wilderness" rough which the children of Israel wandered iefly during the forty years of their Exodus.

The desert of Arabia Petrea, between Sinai and naan, is, therefore, divided by the geography of e Bible into four unequal divisions. On the rth-west, from the Mediterranean to Suez, and ne distance below, is the Wilderness of Shur: a rtion of this about Suez bears also the name of ham. Below Shur, along the coast of the Red a, extends the desert of Sin; south of the promised nd, and eastward to the line of the Arabah and the ad Sea, lies the Wilderness of Paran; about the uth-west shores of the Dead Sea a portion of the sert bears the name of the Wilderness of Zin, tending down to Kadesh Barnea. Num. xiii. , xxxiv. 3; Josh. xv. 1; Num. xx. 1, xxvii. 14, xiii. 36.

From Mount Sinai the course of the children of rael was, for some distance, nearly due north, wn a broad valley which descends by a gradual pe from the tangled labyrinth of the Sinaitic oup toward the crescent-shaped ridge of moun- ns, Et-Tih, which forms the lofty buttress of the eat desert.

At the distance of fifteen or twenty miles from nai, after leaving the valley, which turns off to the rth-west, the traveller emerges into a long, sandy ain, varying in width from five to fifteen miles, d curving to the north-east for many miles around the base of the high mountain ridge, Et-Tih, which rises as an immense bulwark before him.

HAZEROTH AND TABERAH.

This plain is called El-Hadharah, a name which is admitted by all scholars to be the same as that of Hazeroth of the Scriptures. Near the eastern extremity of the plain is a fountain of the same name, which Dr. Robinson identifies as Hazeroth, where the children of Israel tarried for some time, ever memorable by reason of the envious sedition of Miriam and Aaron. Num. xii. Whether this incident occurred at this particular locality, or somewhere in the plain of Hazeroth, is still an open question.

The burning at Taberah, and the graves of lust, Kibroth Hattaavah, where, for a whole month, the children of Israel were miraculously fed with quails, Num. xi., must have been near this plain. The plain is extensive enough for a "three days' journey" of such a multitude; or Hazeroth may have been more remote than the modern name would indicate.

A modern German traveller, in passing through this region of country, observed the whole heavens darkened by immense flocks of birds in their migration, at the same season of the year as that when the Israelites were there encamped. Though this rain of "feathered fowls like as the sand of the sea" were supplied by natural causes, the prediction and the continuance of the supply was no less miraculous.

From Hazeroth the children of Israel have generally been supposed to have threaded their way through a tangled network of mountains and narrow defiles eastward to the Akabah, the eastern arm of the Red Sea, and then to have followed its shores to the head of this gulf. Some of these passes are compressed to the space of a single gateway, scarcely admitting the passage of two camels abreast. The mountains which line the shore occasionally press down to the water's edge, so as to interrupt the pathway of the camel. It is not easy to conceive how the immense multitude of the children of Israel could have continued their march, with the tabernacle of the Lord, through a route so narrow and difficult. It seems much more reasonable to suppose that from the plain of Hazeroth they ascended one of the passes of the Tih to the broad plains of the desert above.

From this position they must have turned their course in a north-easterly direction toward the head of the gulf, or advanced directly northward across the desert toward the land whither they were jour-

neying. Ewald, Tuch, and others suppose the latter route to be distinctly indicated by Moses in his recapitulation of their march through this great and terrible wilderness, as they came to Kadesh Barnea.

KADESH BARNEA.

This outpost of the land of Canaan, so remarkable in the history of the Exode, the authors above mentioned locate in the midst of this desert, fifty miles or less south of Beersheba. Compare in this connection, Gen. xx. 1, 2, xvi. 7, xxi. 14–21. Travellers have recently discovered here an oasis in the desert, with fountains of water, where, in the deep seclusion of the desert, the Israelites might linger in safety for the return of the spies whom they sent to search out the land, and to observe the best means of going up to possess it.

In this valley, Kaddese, was the fountain of judgment, Ain Mishpat, "Enmishpat, which is Kadesh," where Chedorlaomer, in the midst of his conquests, smote the Amalekites. Gen. xiv. 7. Hagar, driven out from the family of Abraham, is met by the angel of the Lord at Beer-lahai-roi, between this Kadesh and Bered. Gen. xvi. 14. Between this Kadesh and Shur—the desert of Shur, on the west—Abraham dwelt. Gen. xx. 1. The Israelites lingered at Kadesh while waiting for the return of the messengers sent to search out the land, who returned to the tribes at Kadesh in the wilderness of Paran. Num. xviii. 26. Not far from this Mr. Rowlands discovered Zephath, which was called Hormah. Judges i. 17. In the same vicinity he also found a copious fountain of pure water, which still bears the name of Kadesh. Jerome relates of St. Hilarion, that, travelling in the desert of Kadesh, he came to Elusa, which defines the same region of country. And again, Bernhard of Breydenbach, in the fifteenth century, also records the same name, on his way from Gaza to Mount Sinai. These specifications all point to a locality for Kadesh at some distance south of Beersheba.

The Rev. Messrs. Rowlands and Williams, in the autumn of 1842, explored this region of country, and describe as follows what they regard as the southern boundary of the land of promise:—

"We found ourselves standing on a gigantic natural rampart of lofty mountains, which we could trace distinctly for some miles east and west of the spot on which we stood, whose precipitous promontories of naked rock, forming as it were bastions of cyclopean architecture, jutted forth in irregular masses from the mountain barrier into a frightfully terrific wilderness, stretched far before us toward the south, whose horrors language must fail to describe. It was a confused chaos of chalk, and had the appearance of an immense furnace glowing with white heat, illuminated as it now was by the fierce rays of the sun. There did not appear to be the least particle of vegetation in all the dreary waste; all was drought and barrenness and desolation. We felt no doubt that we were standing upon the mountain barrier of the promised land; and this impression was confirmed by our sheiks pointing out, some hours to the west, in a valley, the site of Kaddese, the Kadesh of Scripture, mentioned in the border. It lies at the foot of the mountain of the Amorites. It is situated near the grand pass or entrance into the promised land by the Beer-Lahai-roi, which is the only *easy* entrance from the desert to the east of Halah, and most probably the entrance to which the Hebrews were conducted from Sinai toward the land of promise. A good road leads to this place all the way from Sinai, and the distance is about five days of dromedary riding, or about ten or eleven days of common camel riding, as the Bedouins stated. A grand road, still finer, *I was told*, by broad wadies, leads from Kades to Mount Hor."

On the other hand, when, at the end of thirty-eight years, the Israelites came again at Kadesh Barnea, the conditions of the narrative require us to locate it in the Arabah, south of the Dead Sea.

In opposition to this theory, Dr. Robinson urges, with great earnestness and force, that the incidents of the narrative necessarily limit the site of Kadesh Barnea to the neighbourhood of Mount Hor in the deep chasm of the Arabah, below the Dead Sea. He locates it at a certain watering-place, Ain-el-Weibah, within a day's march north-west of Mount Hor. Others assume its position to have been a few miles farther north, in the same valley.

To reconcile opposing views, the theory has been raised of *two sites*, having the same name. On this supposition the route of the Israelites was across the desert from Horeb to Kadesh Barnea, by eleven days' journey. Deut. i. 2. At this station they halted for some time, while the spies went up and searched the land through the entire length of it, from the Wilderness of Zin to Rehob, now occupied by the castle of Hunin, north-west of the plain of Huleh, above Laish, or Dan, the modern Tel-el-Kadi, and possibly to Hamath, 100 miles above Rehob. Num. xiii. 21; Josh. xiii. 5; 2 Sam. x. 6.

Disheartened by the report of the spies, the Israelites murmured and rebelled, and were sentenced to linger and die in the wilderness. Then relenting they went up to fight with the Amalekites and Canaan-

rere discomfited, "even unto Hormah."
xiv.
, by those who assign to Kadesh a central
the desert, is identical with a locality de-
by the Arabs Sepâta, equivalent, as they
Zephath, which is Hormah. Judg. i. 17;
. xv. 30; Num. xiv. 45; Deut. i. 44–46.
. Hormah in the Arabah, near the eastern
desh, Arad being found on the heights
to the right of the pass that leads up
alf to the southern mountains of Judah.
3.
ormah, wherever it may have been, the
eturned at the command of God toward the
n of the Red Sea, to wander forty years
derness, until they should be consumed
re for their rebellion against God.
subsequent wanderings for thirty-eight
now nothing. Eighteen stations are spe-
upied in this interval, Num. xxxiii.18–36,
e nothing is known. The Israelites, like
1 Bedouins, doubtless spent this time in
and down the Arabah, and over the vast
Paran, between Sinai and Palestine, ac-
they could find pasturage and water.
ellion of Korah, Dathan, and Abiram,
is referred to this interval, but the date
f this judgment are alike unknown.

RETURN TO KADESH.

rst month, April, they again returned to
hich they had left, in the *third* or *fourth*
ost thirty-eight years before. The Ka-
ich mention is here made, was confessedly
y of the Arabah, near the mountains of
a few miles south of the Dead Sea. But
ming the narrative of the wanderings of
tes, it will be expedient briefly to notice
rdinary features of the countries through
are to pass, and the adjacent regions
we are to become conversant in their
ory.

ANITIC GULF OR THE AKABAH, THE ARABAH, AND THE GHOR.

the Ailanitic Gulf, or the eastern arm
l Sea, and the Dead Sea, runs in a direct
mense chasm or gulf, known as the Ara-
Plain, 100 miles from sea to sea. The
s gulf is a barren sand-plain, varying in
5 to 10 or 15 miles, with occasional oases
with a sparse and coarse growth of weeds.

[A. M. 2516+40=2556.]

It is lined on either side by precipitous bluffs, which, on the west, at the height of 1200 and 1500 feet, form an abutment for the great western desert that lies at this elevation above the bed of this valley. On the east the mountains of Edom rise to the height of 1500 and 2000 feet, which indicates the elevation of the eastern portion of the great desert of Arabia. The Ailanitic Gulf is but a continuation of this extraordinary fissure of the earth, which extends at about the same variable width to the Red Sea, a distance of about 100 miles, and lined with bluffs corresponding to those of the plain of the Arabah. In its geological character it is but a continuation of the fissure of the Arabah, which, when formed by some mighty convulsion, in some distant age, opened out upon the sea and received its waters. The depth of these waters is very remarkable. It greatly exceeds that of the Straits of Dover or the Gulf of Suez. They have often been sounded to the depth of 1000 and 1800 feet without finding bottom, but their actual depth is not known.

Altogether the conclusion is irresistible that the immense peninsula of Sinai, and the land of Palestine north, has, by some mighty convulsion, been broken off, and fallen back from the greater desert eastward, leaving this vast cleft and chasm now occupied by the Akabah and the Arabah.

The Dead Sea itself is only an expansion and deeper depression of this fissure of the earth, of which the valley of the Jordan and the Sea of Galilee are also a farther continuation. The whole line, from the Red Sea to the mountains of Lebanon, a distance of not less than 340 miles, is one continuous chasm, deep, dreary, desolate, and mysterious.

This rent in the earth's surface is in geology called a *crevasse*, and is the most remarkable of this class of phenomena perhaps on the face of the earth. It opens a wide field of speculation respecting the stupendous convulsions and disruptions to which the surface of the earth has been subject in the early and unknown ages of its existence. From below the Dead Sea northward this valley takes the name of *the Ghor*, a name which it has appropriately received from the Arabic language, in which it means a valley between two ranges of mountains.

The entire length of this crevasse affords the most evident indications of volcanic agencies. Basaltic rocks are of frequent occurrence. The fountains of petroleum at Kaukaba near the sources of the Jordan, the asphaltum of the Dead Sea, and the hot springs of this and the Sea of Galilee, and the frequent earthquakes with which the country is convulsed, indicate the existence of slumbering agents that may, far back in ages past, have kindled

[B. C. 1586—40=1546]

into such tremendous activity as to cleave the solid earth asunder and open this stupendous chasm in its surface.

Above the Dead Sea the summit level of the mountains which enclose the Ghor, gradually recede and approach to the bed of the valley by more gentle declivities, or rather by successive offsets and terraces. On the east of the Jordan are formed several offsets and terraces, with intervening plains of great fertility and beauty, overspread with the ruins of cities once numerous and populous. This country, then occupied by the Amorites and Moabites, the tribes of Reuben and Gad and a part of Manasseh wisely chose as their final inheritance.

The plain of the valley forming the bed of the Jordan rises from the Dead Sea to Tiberias, 1000 feet in 60 miles; and in 25 or 30 miles, ascends 500 or 600 feet farther to the common level of the earth's surface at the base of the mountains of Lebanon.

THE EXODUS OF THE ISRAELITES RESUMED.

On the second return to Kadesh, Miriam dies; the people murmur for water; Moses and Aaron bring water from the rocks; but, in doing it, sin against God, and receive sentence of death without seeing that good land beyond Jordan, so long the object of their desire; a passage is demanded through the land of Edom, and is refused. Num. xx. 14–22. The children of Israel then journey from Kadesh to Mount Hor or Mosera, Deut. x. 6, where Aaron dies. Num. xx. and xxxiii. 37, 38.

While in the vicinity of Mount Hor, the Israelites gain a signal victory over the Canaanites, by whom they had been repulsed on their attempt to ascend up into Palestine after their murmurs at the report of the spies. Arad is overthrown, and the cities of the Canaanites laid waste as far as to Hormah, formerly called Zephath. Num. xxi. 3.

MOUNT HOR.

This is a high rocky peak in the mountains of Edom, east of the Arabah, and situated midway between the Red Sea and the Akabah. It rises, in lone majesty, above the surrounding summits, and overlooks a boundless prospect of craggy cliffs, gloomy ravines, and lofty, barren deserts.

The grandeur and sublimity of the scene from the summit of Mount Hor is forcibly sketched by Dr. Wilson in the following paragraphs:—

"After the greatness and peril of the effort which we had been compelled to make, we should, in ordinary circumstances, have been elated with the success which we had experienced; but the wild sublimity and grandeur and terror of the new and wonderful scene around and underneath us, overawed our souls.

"We were seated on the very throne, as it appeared to us, of desolation itself. Its own metropolis of broken and shattered and frowning heights—ruin piled upon ruin, and dark and devouring depth added to depth—lay on our right hand and on our left.

"To the rising sun, Mount Seir, the pride and glory of Edom, and the terror of its adversaries, lay before us—smitten in its length and breadth by the hand of the Almighty stretched out against it—barren and most desolate, with its daughter, the 'city of the rock,' overthrown and prostrate at its feet. To the west, we had the great and terrible wilderness, with its deserts and pits and droughts spread out before us, without any limit but its own vastness, and pronounced by God himself to be the very 'shadow of death.' Jer. ii. 6."

Here Moses took Aaron and Eleazar, and went up into Mount Hor in the sight of all the congregation, where these venerable pilgrims took of each other their last farewell, "and Aaron died there in the top of the mount." Num. xx. 28. A tomb has been erected to his memory on the summit, which has often been visited and described by modern travellers.

From Mount Hor the children of Israel passed along the Arabah, south to Ezion-Geber, at the head of the eastern or Ailanitic Gulf, which is several times denominated the Red Sea. Deut. i. 40; Num. xxi. 4.

Elath and Ezion-Geber were both situated at the head of this gulf. The latter afterward became famous as the port where Solomon, and after him Jehoshaphat, built fleets to carry on a commerce with Ophir. Deut. ii. 8; 1 Kings ix. 26; 2 Chron. viii. 17, 18.

Here they turned eastward, up the pass that leads to the high plain of the great eastern desert of Arabia.

At this place a large defile comes down steeply from the north-east through the mountains, forming the main passage out of the great valley to this desert. The ascent of the Israelites was, doubtless, through this pass, when they departed from the Red Sea, and turned north to "compass Edom," and to pass on to Moab, and to the Jordan.

It was at this point in their wanderings that "the people was much discouraged because of the way;" and they were bitten by fiery serpents. Num. xxi. 4–10; Deut. ii. 8.

Burckhardt informs us that this place is still infested by poisonous serpents, which are greatly feared by the inhabitants.

The course of the Israelites now lay along the border of the eastern desert, back of Mount Seir, the Mountains of Edom. Num. xxi. 10–12.

The Edomites, who had refused the children of Israel a passage through their land from Kadesh, now suffered them to pass unmolested along their borders on the east, and even supplied them with provisions for their march. Nothing is known of the places mentioned in the interval until the Israelites arrived at the brook Zered or Sared, a marshy valley which rises in the eastern desert near the present route to Mecca, and, after a course of several miles to the west, discharges, in the rainy season, its waters through the south-eastern shore of the Dead Sea. In the summer season the channel is dry. For some distance from the sea the channel of this brook is, like all similar valleys in this region, a deep and almost impassable gorge. This is the "brook of the wilderness," Isa. xv. 7; and, according to Ritter, "the river of the wilderness." Amos vi. 14. It was the southern boundary of Moab.

From this station the children of Israel passed without molestation around Moab, on the borders of the desert, Judg. xi. 18, to the river Arnon, twenty-five or thirty miles farther north. They were now on the borders of the Ammonites, who, like the Moabites, had been reduced so as to retain a mere remnant of their former possessions. They seem now to occupy the margin of the desert to the right of the Israelites. This portion of the desert eastward bore the name of Kedemoth. Num. xxi. 18; Deut. ii. 26; Josh. xiii. 18; Judg. xi. 19–22.

THE AMORITES.

The children of Israel now encountered a formidable foe in the Amorites, a powerful tribe who had crossed the Jordan and taken possession of the country east of it from the river Jabbok, midway between the Sea of Tiberias, to the Arnon. These Amorites, in answer to the request of Moses peaceably to pass through their territory, came out to battle against the Israelites at Jahaz, on their borders at Arnon. The result was the entire conquest of the Amorites. Num. xxi. 21–25; Deut. ii. 24–37.

The neighbourhood of the same station near Kedemoth and Jahaz, identical with Beer-elim, Isa. xv. 8, is the scene also of the "Song of the Wells." Num. xxi. 16–20.

From the station on the banks of the Arnon to the plains of Moab, on the east of the Jordan, opposite Jericho, the accounts of the intervening stations seem to be contradictory—comp. Num. xxi. 18–20 and xxxiii. 45–49—but they are harmonized by supposing the former to be specifications of the *encampments of the army* in their conquest of the Amorites, and the latter that of *the stations of the people*, who here turned to the west, passing obliquely over the mountains east of the head of the Dead Sea to the mouth of the Jordan. Abarim is the name of the range which overhangs the eastern shore of the Dead Sea through the entire length of it. Num. xxi. 11, xxxiii. 44, and xxvii. 12. Pisgah is some unknown spur or height at the northern extremity of Abarim; and Nebo, the summit of Pisgah.

THE AMORITES AND MOABITES, WITH THEIR CITIES.

Heshbon, the capital of the Amorites, whom the Israelites subdued, and the residence of their king, was a powerful city. It is still identified by extensive ruins, twenty miles east of the Jordan, over against Jericho, overspreading a lofty eminence, which commands an extensive prospect in every direction. Once a city of the Moabites, Num. xxi. 26, it becomes, after the conquest of the Amorites, a city of Reuben, Num. xxxii. 37; Josh. xiii. 17, and subsequently a Levitical city of Gad. Josh. xxi. 39; 1 Chron. vi. 81. In the days of Isaiah and Jeremiah, 700 or 800 years later, it is again a city of the Moabites. Isa. xv. 4, xvi. 9; Jer. xlviii. 2, 45–49.

OG OF BASHAN.

After the conquest of Sihon, the Israelites directed their forces against Og, the giant of Bashan, the capital of whose kingdom was Edrei, fifteen miles east of the northern extremity of the Sea of Galilee, and seventy-five from the plains of Moab. It was built on a high hill, on the western side of that extraordinary volcanic region known as the Lejah, presenting a tangled labyrinth of rocky defiles, where the wild Arab bids defiance to every foe. The ruins of the ancient city—themselves almost inaccessible—cover an irregular, oblong ridge, about a mile in length by two-thirds of a mile in breadth. Two ruined churches, huge masses of shattered masonry, a few square towers, massive, black, and gloomy, mark the site of the city.

From Bashan the Israelites spread their conquests farther north, over all the region of the Sea of Galilee and the waters of Merom, as far as Mount Lebanon. In these conquests they gathered immense booty in herds, flocks, and jewels from the Midianites, who had come up from the desert of Arabia, east and south-east, for pasturage in the

luxuriant fields of Bashan and Gilead. Modern travellers, in passing over this country, have found it overspread in the same manner with the herds and flocks of the Arabs, from the same desert. They have estimated these herds and flocks at 20,000 camels, 50,000 goats, and other domestic animals in like proportion, equalling, even at this day, the multitude that was taken from the Midianites. Balaam slain in the battle. Num. xxxi.

MOAB AND AMMON.

The Moabites, well pleased with the subjugation of the Amorites, were still the foes of the Israelites. Though fearing to engage with them in open war, they called Balaam from beyond the Euphrates to curse these hated invaders, Num. xxii., xxiii., xxiv.; but finding no enchantment to prevail against them, they succeeded by wiles, in harmony with their own incestuous origin, in bringing a plague upon the people, by which 24,000 perished.

Moab is the frequent subject of historical record and prophetic denunciation. The following is a brief statement of the principal localities of Moab and Ammon which have been identified:—The boundaries of these two kindred tribes appear never to have been well defined or distinctly preserved. Moab was east of the Dead Sea; and Ammon north of Moab and east of the lower part of Jordan. But cities about Heshbon and eastward from the mouth of the Jordan are sometimes enumerated among the cities of Moab; at others, as belonging to Ammon.

RAMOTH GILEAD.

North-east from the passage over the Jordan twenty-five miles, about the same distance from the parallel of the river itself, and half of this space south from the river Jabbok, is Es-Salt, the strongest town in all this region, protected by a strong castle which crowns a high hill, on the steep declivities of which the houses are built one above another, as if pressing up to the castle for protection from the wandering Arabs who rove for plunder over all this desolate and forsaken region. This is Ramoth Gilead or Ramoth Mizpeh, a city of the Amorites, under the Israelites the central city of refuge east of Jordan, in the territory of Gad. It was one of the cities of refuge, Deut. iv. 43; Josh. xx. 8, xiii. 26, xxi. 38, and one of the towns in which Solomon stationed an intendant. 1 Kings iv. 13. It was the head-quarters of Jephthah in his war with the Amorites. Josh. xi. Ahab was slain here by a bow drawn at a venture, while engaged in battle for the mastery of the place, 1 Kings xxii.; 2 Chron. xviii.;

[A. M. 2516+40=2556.]

and Joram, his son, fourteen years after, was wounded in a similar effort. 2 Kings viii. 28. Each sought a confederacy with the contemporary king of Judah; an alliance never formed between the kings of those rival nations on any other occasion, except in a single instance.

Here Jehu was anointed king over Israel by the prophet Elisha, and began his exterminating warfare against the house of Ahab. 2 Kings ix.

From Ramoth Gilead runs a valley south-west to the Jordan. Where it breaks through the mountains into the vale of this river are found the ruins of Nimrah, Beth Nimrah. Num. xxxii. 3, 36; Josh. xiii. 27; comp. Isa. xv. 6; Jer. xlviii. 34. Beth Haran was still farther south. See the passages cited above. Still farther south was Beth Jesimoth, the northern limit of the encampment on the plains of Moab, Num. xxxiii. 49; Josh. xii. 3, xiii. 20; and afterward recovered by the Moabites, Ezek. xxv. 9; this under the Romans was a fortress of Vespasian. Beth Shittim must be located at the mouth of the Jordan, on the shores of the Dead Sea. Num. xxxiii. 49.

Six or eight miles south-west from Ramoth, the site of Jaazer is supposed to be identified by imposing ruins near living waters. Num. xxi. 32, xxxii. 35; Josh. xiii. 25; a Levitical city, Josh. xxi. 39; 1 Chron. vi. 81; 2 Sam. xx. 5; prophetic denunciations. Isa. xvi. 8, 9; Jer. xlviii. 32.

Some two miles north of Heshbon was Elealah, like its neighbour occupying a commanding position on a high hill. Num. xxxii. 3, 37; Isa. xv. 4, xvi. 9; Jer. xlviii. 34.

South-west from Heshbon, some two miles, is Main, Baal Meon of the Scriptures. Num. xxxii. 38; Josh. xiii. 17; 1 Chron. v. 8; Jer. xlviii. 23; Ezek. xxv. 9.

Medeba is recognised in extensive ruins overspreading a rounded eminence five miles south-east from Heshbon. Among these ruins can be traced the remains of a temple of great antiquity. Num. xxi. 30; Josh. xiii. 9, 16. Two or three miles west of Medeba was probably Kiriathaim, where Chedorlaomer slew the Emims. Gen. xiv. 5; comp. Num. xxxii. 37; Josh. xiii. 19; Jer. xlviii. 1; Ezek. xxv. 9. The site of Kiriathaim has also been assigned to a hill arising out of a beautiful plain eight or ten miles farther west, which Winer supposes may have been Kirioth, whose palaces the fire should devour. Amos ii. 2; Jer. xlviii. 24.

Dibon is found on a plain two or three miles north of the Arnon, and some twenty south of Heshbon. Num. xxxii. 3, 34, xxxiii. 45; Josh. xiii. 9, 17; Isa. xv. 2; Jer. xlviii. 18, 22. In Num. xxi. 13–17 we

[B. C. 1586—40=1546.]

aelites on the utmost borders of the de-
"brooks" of the Arnon, known as Beer,
:1; Beer Elim, Isa. xv. 8. At Matta-
ıext station, they have left the wilderness
m. Num. xxi. 18. Nahaliel must have
his place, Num. xxi. 19; and both in the
Dibon. This is their principal station,
people linger during the conquest of
Bamoth was a little north-west of Dibon,
onward in the same direction they pass
of Pisgah to their final resting-place on
of Moab, before Jordan.

tely upon the high banks of the Arnon,
ɔon, was Aroer. Deut. ii. 36, iii. 12, iv. 48;
', xiii. 9. Immediately below Aroer, in
ıle of the Arnon, was Ar, a city of Moab,
Israelites were to pass and leave un-
eut. ii. 18; Num. xxi. 15. This, from its
the bed of the Arnon, is called "the city
he midst of the river." Josh. xiii. 9, 16.
ıs here met by Balak. Num. xxii. 36.
. the valley and Aroer on the plain above
ɔd by ruins.

ır fifteen miles south of this Ar was an-
often erroneously confounded with this—
b, called also Rabbath Moab, and by the
reopolis, Num. xxi. 28; denounced by
1, and Jeremiah, xlviii. This was utterly
ıy an earthquake in the fourth century.

Moab was on the southern frontier of this
venteen miles east of the promontory or
the Dead Sea, where Zeboim, one of the
: Plain, is supposed to have been situated.
n by the name of Kerak, and is at pre-
ıly inhabited town in the whole country

r the head of a valley which runs down
ı of Sodom, and opens a prospect of the
and of the region beyond, quite to Je-

here a strong castle, now in ruins, on a
urrounded by a deep valley with perpen-
:s, and almost impregnable by the ancient
ırfare.

is the same as Kir-haraseth, which was
destroyed by Jehoshaphat and Jehoram.
. 25. It is included in the denunciations
phets. Isa. xvi. 7; Jer. xlviii. 19, 20,

SCENE IN THE PROPHETIC DENUNCIA-
SEVERAL TOWNS IN MOAB. ISA. XV.

and Horonaim are mentioned by Isaiah,
Jeremiah, xlviii. 3, 5. From a compari-
son of these passages it is supposed that these two towns may have been on the opposite sides of the same hill. So that the fugitives in passing over it are seen going up the ascent of Luhith and down the descent of Horonaim, and weeping as they go.

Verse 6. About eight or ten miles above the mouth of the Jordan is a small valley and brook which corresponds to the Waters of Nimrim. The place still bears its ancient name. These waters are dried up; withered the grass; gone the herbage; verdure none.

Verse 7. What little remains to the inhabitants of their effects, they are carrying away over the brook of willows—generally understood to be the long deep valley which opens upon the south-east corner of the Dead Sea, the extreme limit of Moab, from which they are running into Edom.

Several other towns of Moab are mentioned by the prophet in this prophetic representation of the judgment of heaven in this country. All are filled with distress.

Verse 8. All around, the land is filled with lamentation. This wailing is heard at Eglaim and at Beer-elim. The first of these places is said by Jerome to have been near the mouth of the Jordan. Beer-elim, the well of the mighty ones, is the same that the nobles and princes dug with their staves. Num. xxi. 18. If these localities are correctly given, they are equivalent to the general expression, "the whole land is filled with their wailing."

Verse 9. The Waters of Dimon or Dibon are supposed to be the stream mentioned 2 Kings iii. 20–22, which shall not be, as then, red in appearance, but in reality—red with blood, the blood of the slain.

Sibmah, whose vineyards were bewailed with the weeping of Jazer, was only a short distance from Heshbon. Isa. xvi. 8, 9.

The Sea of Jazer is supposed to be a fine fountain at a short distance from Ramoth Gilead. By a poetical exaggeration, the vine of Sibmah is supposed to extend quite to this sea, overspreading the whole country.

BOZRAH.

There were two places of this name—one in Edom, the other in the Hauran, east of ancient Bashan, on the borders of the Arabian desert. The former is recognised in the modern Buseirah, in the northern part of Edom, thirty miles north of Petra, and twenty south by east from the Dead Sea. It is now a small village of about fifty houses, situated on a hill, on the top of which is a small castle. In its

desolation it verifies the judgments which the prophets denounced upon it. The sword bathed in heaven has come down upon it. The Lord hath a sacrifice in Bozrah and great slaughter in the land of Idumea. Isa. xxxiv. 5, 6. The Lord has sent the fire predicted, which should devour the palaces of Bozrah. Amos i. 11, 12. "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse." Jer. xlix. 13.

Bozrah, east of Bashan, is the last inhabited town in the south of the Hauran. This is nearly on a parallel with the mountains of Gilboa, and twenty-five miles east of the Jordan.

It is now inhabited only by a few families of Fellahs, but was once a walled town of great strength, and the capital of a Roman province of Arabia. The ruins are five or six miles in circumference, and consist of dilapidated walls, private dwellings of which the roofs have fallen in, of two churches, a magnificent mosque, a temple still more splendid, a triumphal arch, and a Saracenic castle.

There is also an immense cistern, almost entire, a hundred and ninety feet long, a hundred and fifty-three wide, and twenty deep. The prophecies of Scripture seem to be chiefly, if not exclusively, directed against the former city.

As in Moab, there was an Aroer which became a city of Reuben, so in Ammon there was another Aroer, a city of Gad, 2 Sam. xxiv. 5; Josh. xiii. 25; Judg. xi. 33; and a Rabbath also corresponding to that of Moab. This Rabbath of the children of Ammon is of frequent occurrence in Jewish history. Deut. iii. 11; 2 Sam. xii. 27; Jer. xlix. 3. The faithful Uriah fell here in the siege of Rabbah by Joab, under David. 2 Sam. xi., xii. This city at a later period bore also the name of Philadelphia. It was south-east about ten miles from Ramoth Gilead, fifteen miles north by east from Heshbon; and Aroer of Ammon was "over against it," on the west, doubtless, and distant but five or ten miles. The ancient magnificence of Rabbath is attested by imposing ruins of a bridge, a theatre, and Christian churches and pagan temples.

The dreariness of this city of Ammon is represented by travellers as quite indescribable. From the luxuriant and extensive pasture-grounds in the neighbourhood, thousands of sheep, goats, and camels come to drink at the rivulet which flows through the valley. Lord Lindsay found the ruins overspread with the dung of these animals, and the air filled with the stench of their carcasses: a dead camel was rotting in the stream. Nothing but the croaking of frogs and the scream of wild birds broke the silence of this valley of desolation. Storks were perched in every direction on the tops of the ruined buildings; others soared at an immense height above them, and vultures were garbaging on the camel. Now, how runs the prophecy against this place? "Ammon ... shall be a desolation!" "Rabbah of the Ammonites shall be a desolate heap! I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord." Jer. xlix. 2; Ezek. xxv. 5.

CHAPTER V.

THE PERIOD OF THE THEOCRACY; THE JUDGES FROM JOSHUA TO SAMUEL, 450 YEARS.

A. M. 2556 + 450 = 3006. B. C. 1546 − 450 = 1096.

THE land of promise, toward which the children of Israel, for forty years, had been journeying, and which they were about to conquer and possess, is known by different names. It is called Canaan, Gen. xi. 31, xii. 5, from the original settler, the fourth son of Ham. Gen. x. 15–19. It was known by the name of Israel, the Land of Israel, and of the Hebrews; after the revolt of the ten tribes, Israel, or Judah, according as the government of one or the other prevailed. It is denominated the Promised Land, the Holy Land, Judea, the land of the Philistines, Palestine, the land of the *immigrant, of the stranger*. The last, has been the most common appellation among the nations of the earth, ancient and modern.

This land, so inconsiderable in extent, so famous in the history of the world, is situated between latitude 31° and 33° 36′ north, and 34° and 36° of east longitude. It is bounded on the south by the peninsular desert of Sinai, on the west by the Mediterranean, on the north by the mountains of Lebanon, and on the east by the river Jordan and the Dead Sea.

The territory of the tribes east of Jordan was bounded on the north by Syria, on the east by the great Arabian desert, and on the south by the mountains of Edom.

[A. M. 2556+450=3006.] [B. C. 1546—450=1096.]

Palestine proper is about 180 miles in length: on he north it scarcely exceeds 20 miles in width; on he south it is 75 or 80. Its average width is estimated variously from 40 to 60 miles. In form and limensions it very closely compares with the State if New Hampshire.

But the assurance frequently given was that the and of promise should extend from the Mediterranean to the Euphrates. Gen. xv. 18; Ex. xxiii. 31; Deut. xi. 24 This is explained to refer to the utmost expansion of the kingdom of Israel, which it actually attained under David and Solomon.

The territory of the Canaanites was a triangle, having its apex at Sidon, the line of the Mediterranean to Gaza and Gerar, at the southern extremity of Philistia, for one side; from the south-east angle of this sea to the southern limit of the Dead Sea, its base; and from this point to Zidon, its other side. Gen. x. 19.

The boundaries given by Moses, Num. xxxiv. 2–12; Josh. xiii. 15–31, and xv.–xx., are not easily defined. The south line across the desert was from Kadesh Barnea to the River of Egypt, now El-Arish, some few miles below Gaza.

The ascent of Akrabbim, Num. xxxiv. 4, is supposed by Dr. Robinson to be a line of cliffs across the Arabah, some twenty miles south of the Dead Sea, which sink the level of that sea some sixty or eighty feet below the higher plain of the Arabah.

The western boundary is the Mediterranean as far as Zidon.

From Zidon the line of the boundary ran east to some summit in the mountains of Lebanon, here called Mount Hor—perhaps Hermon, Josh. xiii. 5, Judg. iii. 3; thence north-east up the valley of Cele-syria, between Lebanon and Anti-Lebanon, passing by Balbec to the sources of the Orontes, the "entering in of Hamath," so often mentioned in the history of the Israelites, Josh. xiii. 5; Judg. iii. 3; 1 Kings viii. 65; 2 Chron. vii. 8, where Pharaoh Necho put Jehoahaz in bonds. 2 Kings xxiii. 33. Zedad is identified by Dr. Robinson in Sudud, east of the road that leads from Damascus to the lake Hums, above Hamath. Ain (Num. xxxiv. 11) is the great fountain of the Orontes; Riblah is nine miles east and thirty south of Hamath. From Zalad, lat. 34° 30′ north, the boundary passes over Anti-Lebanon and down the eastern slope of it to Lake Huleh and the Sea of Tiberias, following thence the Jordan to the Dead Sea.

MOUNTAINS.

The desert on the southern border of Palestine rises, in the hill-country of Judea, to a rugged mountainous chain, which runs north through the middle of the land between the Mediterranean and the valley of the Jordan to the region of Galilee. This central chain presents an uneven outline of summits from 1000 to 2000 feet in height, and sends off frequent spurs to the right and left, separated by deep ravines, which, winding about their bases and running up into the central ridge, become, in the rainy season, watercourses for the drainage of the land. At the distance of a few miles south of the parallel of the Sea of Galilee, in Samaria this highland breaks down to the level of an elevated plain, and sends off north-west a high continuous ridge, which juts out some distance into the sea in the lofty and beautiful promontory of Mount Carmel, 1500 feet in height.

PLAIN OF ESDRAELON.

North of the range of Carmel and the mountains of Samaria, lies the great plain of Esdraelon, twenty miles in length from east to west, and ten or twelve in width. The Bay of Acre, Accho, constitutes its western boundary. The mountains of Gilboa, Little Hermon, and Tabor define its eastern; but between these it sends off arms down to the valley of the Jordan. This plain presents an undulating surface of great fertility and beauty, which preserves an average level of 400 feet above the sea. For thousands of years it has been the highway of travel, and the battle-field of nations: no field under heaven has so often been fattened by the blood of the slain. It has been the chosen place for encampment in every contest that has been carried on in this country from the days of Deborah and Barak until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Egyptians, Persians, Arabs, Jews, Gentiles, Saracens, Turks, Crusaders, Druses, and French, warriors out of every nation which is under heaven, have pitched their tents upon the plain of Esdraelon, and have beheld their banners wet with the dews of Hermon and Tabor. This plain will frequently occur in the subsequent history of the Jews, under the names of Megiddo and Jezreel.

North of Esdraelon, for thirty miles, are the mountains of Galilee, presenting a confused succession of hills and mountains, which form a country singularly picturesque and beautiful, but highly productive. Dr. Robinson represents it to be fruitful beyond any thing to be found in our Western country. He found immense crops of wheat growing there with unparalleled luxuriance.

Beyond the mountains of Galilee rise the lofty ridges of Lebanon. These, often lifting their heads

into the regions of perpetual snow and ice, condense the clouds of heaven and send them off, borne on the cold winds of the mountain, to refresh the scorched and thirsty plains which are spread out below them. The head-waters of the Jordan spring from the southern base of Lebanon, which indeed is a great condenser, refrigerator, and fertilizer for all the lands of the Jews.

THE JORDAN.

This extraordinary river rises from three principal sources: of these the most remote springs in the valley between Lebanon and Anti-Lebanon, from a large fountain near the town of Hasbeiya. From this gushing fountain it runs off, in the size of a small river or mill-stream, due south some twelve or fifteen miles, when it emerges into the marsh of the Huleh, ten or twelve miles above the lake of the same name, known in Jewish history as the Waters of Merom. At the head of this plain, and two or three miles to the left of the stream from Hasbeiya, another fountain of equal volume gushes out from the crater of an extinct volcano, Tell-el-Kady, which marks the site of the ancient city of Dan, or Laish. The stream from this fountain runs south, parallel to the preceding, and unites with it in the marsh above the lake.

East of Tell-el-Kady some three miles is Paneas, or Banias, known in the Gospels as Cæsarea Philippi. Matt. xvi. 13–20; Mark viii. 27–30; Luke ix. 18–21. Just above this town a third fountain flows out from the brow of a lofty rock. This stream, after passing through the town, turns to the west into the great marsh, and then south toward the lake. Before reaching the lake the three streams unite, and discharge themselves through one channel into the reservoir. From the mountains of Galilee, west of Huleh, several other fountains send off copious contributions to augment the waters of the Jordan.

MARSH AND LAKE OF HULEH.

The great marsh above the lake is eight or ten miles square, and affords pasturage for immense herds of sheep and goats, and droves of camels, cows, and buffaloes.

The lake is funnel-shaped, some seven miles broad at its northern extremity, and tapering down to an apex at its outlet at the distance of six or eight miles. It varies, however, in extent considerably at different seasons of the year. The waters are very shoal, and covered to a great extent with aquatic plants.

[A. M. 2556+450=3006.]

GENNESARET, THE SEA OF GALILEE, OF TIBERIAS.

About ten miles below its outlet from Huleh, the Jordan again expands into a lake much larger than Huleh, the Lake of Gennesaret, the Sea of Tiberias, of Galilee. According to the estimate of Dr. Robinson, this sea is ten or twelve miles in length, and half that distance in width. Lieut. Molyneux estimates the lake to be sixteen or eighteen miles in length, and half these distances in width.

At Jacob's Bridge, one mile below the outlet from Huleh, the Jordan, while flowing with a swift current, is eighty feet wide and four deep. Below this it sinks into a deep gorge, and rushes rapidly on to the lake below, making a descent of 700 feet in its course of ten miles from sea to sea.

The Sea of Tiberias lies deeply embosomed in the mountains which on the east break boldly down to its waters. On the west the mountains near the centre recede and enclose the small, fertile, and charming plain of Magdala; and, on the north-west, recede by a more gentle acclivity. The waters lie 600 feet below the level of the Mediterranean. The shores of this lovely lake were the favourite resort of our Saviour, and the native place of several of his disciples. Wherever you tread along its shores it is "holy haunted ground," often trodden by the footsteps of the Son of Man, and drenched with his tears—the scene of a thousand hallowed associations connected with the mighty works that have been wrought there. Chorazin, Bethsaida, Capernaum, Tiberias! what a charm have these sacred names to every Christian heart, especially when blended with all that nature has added in the picturesque loveliness of her charming scenery. The waters of the lake are clear and sweet; and, as in the time of our Saviour, abound with excellent fish. The few soundings that have been made indicate an average depth of 120 or 126 feet. Lieut. Lynch found but a single boat upon the lake, which he purchased; nor is it known that its waters are now cut by a single keel, or ruffled by a solitary oar, or that they have ever been darkened by a single sail.

From the Sea of Tiberias to the Dead Sea, in a direct line, the distance is sixty miles. But in its course, the Jordan so infolds and doubles its channel by frequent windings as to run a course of 200 miles to make this distance of sixty miles in a right line.

The channel of the river is deeply embedded between opposite terraces, running nearly parallel to each other, at the distance of from three to five miles. These terraces, presenting sometimes perpendicular cliffs, sometimes steep, precipitous banks,

[B. C. 1546—450=1096.]

commencement of high rounded knolls, lls, and rocks, thrown together in wild which rise irregularly as they recede to nds of the central chain of Palestine on nd to a higher series of mountain heights t beyond Jordan.

1 these terraces, the river, from 75 to 100 lth, and 6 or 8 in depth, rolls on through sinuosities and contortions, a chafed and : of waters, sometimes turbid, sometimes :times swift, sometimes slow, leaping down nd fearful rapids, and dashing from side the narrow bed in which it is imprisoned, ;gling to burst the barriers by which it is nd save its sacred waters from being lost : of death below.

the end of its course, Lieut. Lynch ob- flow of the Jordan to become more gentle, nderings continued the same. It "curved d north, south, east, and west, turning, in ;pace of half an hour, to every quarter of ss,—seeming as if desirous to prolong its meanderings in the calm and silent valley, :ant to pour its sweet and sacred waters :cursed bosom of the bitter sea."

:e the windings and reduplications of the : it sweeps and dashes from bluff to bluff ich it is confined, that, according to Lieut. urvey, it runs a distance of 200 miles to distance of sixty miles in a direct line o sea. In this wonderful course from the)erias to the Dead Sea, the Jordan dashes :y-seven frightful rapids, and makes a per- descent of 700 feet. The entire dis- : the highest source of the Jordan to its in a direct line, not more than 120 miles, distance it makes a descent of 2000 feet, ling to some estimates more than this.

THE DEAD SEA.

ad Sea is about forty miles long, and from :t miles wide. A broad peninsula projects eastern shore on the south, and contracts h of the sea to within two miles. South :e water is very shallow, so that in mid- when, in consequence of evaporation, the he lake falls from twelve to fifteen feet, : left a marsh.

ores of this mysterious and gloomy lake l on the east by perpendicular cliffs, rising :d splintered points, forming an irregular k, sometimes receding a little from the lge, and then again jutting out into the sea; and varying in height from 1600 to 2800 feet. The western shore presents much the same stern and forbidding aspect, but preserves a general outline some 400 feet lower.

Embedded deep in this awful chasm, under a burning sun reflected from beetling heights on either side, this sea becomes a vast caldron, from which the evaporation is so great in summer as to render the waters intensely saline. There is also an infusion of other ingredients, which renders the water bitter and nauseous to the taste. No living thing inhabits these waters, and never, but in three instances, are they known to have been navigated by man.

No deadly miasma, however, arises from it, as was once supposed. The water is of a dull green colour, highly transparent, and so dense that one floats easily on its surface without effort, as if reclining on a couch.

We cannot forbear subjoining the lively account which Mr. Stephens gives of his experience on this point:—

"From my own experience, I can almost corroborate the most extravagant accounts of the ancients. I know, in reference to my own specific gravity, that in the Atlantic or Mediterranean I cannot float without some little movement of the hands; and even then my body is almost totally submerged; but here, when I threw myself upon my back, my body was half out of water. It was an exertion even for my lank Arabs to keep themselves under.

"When I struck out in swimming, it was exceedingly awkward; for my legs were constantly rising to the surface, and even above the water. I could have lain there and read with perfect ease. In fact, I could have slept, and it would have been a much easier bed than the bushes at Jericho.

"It was ludicrous to see one of the horses. As soon as his body touched the water he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium; but the moment he stopped moving, he turned over on his side again, and almost on his back, kicking his feet out of water, and snorting with terror.

"The worst of my bath was, after it was over, my skin was covered with a thick, glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burned and smarted as if I had been turned round before a roasting fire. My face and ears were incrusted with salt; my hairs stood out, 'each particular hair on end;' and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and

refreshed by my bath, I mounted my horse a new man."

Modern science has solved all the mystery about this water. It has been satisfactorily analyzed, and its specific gravity ascertained to be 1·211, a degree of density unknown in any other, the specific gravity of fresh water being 1·000; and it has been found to hold in solution the following proportions of salts to one hundred grains of water:—

Chloride of	Potassium..... 1.0087	Sulphate of Lime.....	0.0901
"	Sodium..... 7.5837	Carbonate of Lime.....	0.0042
"	Calcium..... 2.8788	Silicic Acid (clay).....	0.0113
"	Magnesium.....10.1636	Nitrog. Organic Matter.....	0.0052
Bromide of	Magnesium..... 0.5341	Hydrat. Sesquiox. of Iron...	0.0067
	Solid Parts in 100.....22.2086.		

The Talmud remarks, perhaps correctly, that no person was ever drowned in the Dead Sea, such being the buoyancy of its waters that one cannot sink. Josephus states that Vespasian had men thrown into it with their hands tied to their backs, and that none of them was drowned.

The phosphorescence of the water is worthy of note. "The surface of the sea was one wide sheet of phosphorescent foam, and the waves, as they broke upon the shore, threw a sepulchral light upon the dead bushes and scattered fragments of rock." The phosphorescence of the sea is generally ascribed to the presence of animalcula; but Lieut. Lynch informs us that these waters "have been subjected to a powerful microscope, and no animalcula nor vestige of animal matter could be detected."

Ten miles from the southern extremity, a bold, broad promontory, from forty to sixty feet high, juts from the eastern shore to within two miles of the western cliffs which overhang the sea. This promontory sends to the north a cape near five miles long and two wide, which encloses a bay on the east of the same length and inconsiderable width. The shores of the peninsula present a perpendicular fall, extending all round it, having the coarse and chalky appearance of burnt stone, with a broad margin at its foot incrusted with salt and bitumen. The summit of the peninsula is irregular and rugged, in some places showing the tent-shaped formation, in others a series of disjointed crags. Lieut. Lynch found myriads of dead locusts strewed upon the beach near the margin of the sea.

"There were a few bushes, their stems partly buried in the water, and their leafless branches incrusted with salt, which sparkle as trees do at home when the sun shines upon them after a heavy sleet. Such an image, presented to the mind while the frame was weltering with the heat, was indeed like 'holding a fire in the hand and thinking of the frosty Caucasus.' Near the immediate base of the cliffs was a line of driftwood deposited by the sea at its full. Save the standing and prostrate dead trees, there was not a vestige of vegetation. The mind cannot conceive a more dreary scene, or an atmosphere more stifling and oppressive. The reverberation of heat and light from the chalklike-hills and the salt beach was almost insupportable."

On the neck of this peninsula, Lieut. Lynch discovered traces of ancient and rude substructions, with fragments of pottery already described, which indicate, as he and Dr. Robinson suppose, the site of Zoar, but which De Saulcy regards as the remains Zeboim.

This plain doubtless once overspread all the space between the cape and promontory. The bed of all this southern portion of the sea is now a submerged plain, covered with shoal water, averaging only thirteen feet in depth. North of the cape the bed of the sea breaks almost perpendicularly down to the depth of 1800 feet. Through this northern section of the bed of the sea runs a ravine from north to south, corresponding to the bed of the Jordan.

The Dead Sea is sunk to the extraordinary depth of 1337 feet below the level of the Mediterranean; and, as recently ascertained, the same distance below that of the Red Sea. The survey of Lieut. Lynch establishes the fact that some miles above the Dead Sea the great valley of the Ghor sinks by a sudden "break down in the bed of the Jordan." Dr. Robinson has fully established the fact of a similar "break down" in the watercourses south of the Dead Sea at the pass of Akrabbim. From these indications there can be scarce a doubt that this whole section of the Ghor has sunk from some extraordinary convulsion of nature subsequent to that which rent the earth and formed the vast crevasse of the Akabah, the Arabah, and the Ghor, already described. May not then the northern section of the Dead Sea have been previous to this convulsion an expansion of the Jordan similar to the Sea of Tiberias? Or rather do not the "two submerged plains" which form the bed of this sea indicate *two successive convulsions*, which have given this sea those extraordinary features, the last of which resulted in the overthrow of the devoted cities of Sodom and Gomorrah?

FACE OF THE COUNTRY EAST OF THE CENTRAL CHAIN OF MOUNTAINS.

For some miles below the Sea of Galilee the soil is fertile, and capable of supporting a dense population. At the time of Lynch's survey it was covered with a rich growth of grass and wild flowers. The

day was redolent with their fragrance, and
h the song of birds. The distant heights
t Bashan on the east, and of Galilee on the
rmon, Gilboa, and Tabor, were overspread
lure.

down, at some distance above the Dead
landscape changes to that of a stern and
esert, of which our author has given a de-
:—

ough the day was some hours past its meri-
weather was exceedingly sultry, and the
l from the reverberated glare of light it had
red since morning.

e was something in this solitude—in these
saken and alone in their hopeless sterility
l silence—that begat reflection, even in the
ughtless. In all this dreary waste there
sound; for every living thing had retired,
l, from the withering heat and blinding
ilence, the fit companion of desolation, was
. The song of a bird, the chirrup of a
per, the drone of a fly, would have been out
ny. The wind, without which even soli-
incomplete, sounded mournfully as it went
over the barren plain, and sighed, even in
l and garish day, like the blast of autumn
ie marshy sedge, where the cold toad croaks,
withered leaf is spotted like a leprosy. The
of the whole scene of this dreary waste
ularly wild and impressive."

EASTERN DESERT.

en the central ridge and the valley of the
there is a cheerless desert, from fifteen to
miles in width, and one hundred miles in
This vast desert is composed of naked lime-
ls, separated from each other by deep, wind-
ys, and narrow gullies covered with gravel,
ded, water-worn stones.

uthern portion especially of this waste, howl-
erness, is rent and torn in every direction
l, perpendicular ravines, which open to the
frightful gorges along the eastern border
sert, bounded by high, precipitous walls, as
ny gateway leading into the wild and deso-
ery within.

h the exception of a few olives and pome-
around Jericho, a small village in the Jor-
ey, and a few patches of green grass and
attered here and there throughout the track
g the western shore of the Dead Sea, there
y a tree or shrub or blade of grass in all
ict. It would seem as though the curse which overwhelmed the Cities of the Plain was still burning over its arid and scathed surface."

PLAIN OF THE COAST.

From Mount Carmel to the southern extremity of Palestine, a distance of 100 miles, there is a continuous plain between the coast and the mountains. This plain, at first narrow and sandy, becomes wider and more fertile as it proceeds south.

In some places this tract is interrupted by promontories and rising ground running off from the mountains, but generally the whole coast of Palestine may be described as an extensive plain of various breadth. Sometimes it expands to considerable width, at others it contracts into a narrow beach.

On the south it spreads out into a broad plain, comprising the whole land of the Philistines and the western portion of Judea. This section of country was sometimes called *The Plain*, in distinction from the hill country of Judea.

The soil, with some exceptions, particularly in the northern part of the plain, is exceedingly fertile; and in the season of vegetation is overspread with the richest verdure. This is particularly true of the plain of Saron, or Sharon, between Cæsarea and Joppa.

This charming valley, so celebrated in the songs of the poets and prophets of Judah, now lies neglected, save that its verdant knolls are occasionally interspersed with a few small Arab houses, built of stone.

The climate all along the coast, compared with the more elevated parts of the country, is rather unhealthy, and very warm.

CLIMATE AND SEASONS.

There are but two seasons in Palestine—the rainy and the dry. The rainy season begins in October with occasional showers and intervals of fair weather. The cold attains its greatest height in December and January. Snow often falls in the winter months, but the ground is not frozen, and the snow continues but a day or two. In February and March the weather is often very fine, but rain continues to fall in March, so that the rainy season continues from October to April. The first rains in October and the last in March are the "former and the latter rains" of Scripture, on which the productiveness of the year so much depends. Deut. xi. 14; Jer. iii. 3, v. 24; James v. 7.

During the months of April and May the sky is generally serene, the air soft and balmy, and the

whole surface of the soil covered with a luxuriant verdure. "The winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land."

During the months of summer not a particle of rain falls, and under a scorching sun the verdure of the fields withers and dies.

The harvest begins in May, and in the valley of the Jordan even earlier, and the harvest of wheat soon follows. Early grapes are obtained in July, and the vintage is ended in September. In the valley of the Jordan the heat becomes exceedingly oppressive, and the harvest is hastened in an equal degree. About Tiberias, on the Sea of Galilee, the inhabitants make a profitable use of this peculiarity of their climate, by supplying the market at Damascus with vegetables and melons greatly in advance of their season.

The soil of Palestine, even now, after the waste and exhaustion of 4000 years, is of surprising fertility. Dr. Robinson in his late tour found the hill country of Galilee yielding crops which indicate a productiveness equal to all that Josephus has said of it. The industrial settlement lately and successfully begun near the pools of Solomon, south of Bethlehem, report that they raise two crops in a year. Their grapes almost rival the clusters of Eshcol, a single vine having "100 bunches of grapes, each 3 feet long, and each grape 3½ inches in circumference." They have Indian corn 11 feet high, watermelons of 20, 30, 40 pounds weight, and bean-pods 13 inches long, and 6 on each stem. Their quince-trees yield 400 quinces each, which are larger than the largest apples of New England; and a single citron-tree yields 510 pounds of fruit.

INHABITANTS OF CANAAN.

Palestine was originally settled by Canaan, a son of Ham, Gen. ix. 22, and by his posterity. Gen. x. 15–19. At the time of the patriarchs it was only occupied by a few nomadic families, the most of whom had no fixed abode, no permanent possessions. The whole land was open to Lot and Abraham to settle where they chose. Only the Canaanite and the Perizzite then dwelt in the land, Gen. xiii. 7, 9; and 200 years later, Jacob, with equal freedom from molestation, ranged with his flocks at large over the land. Shechem was inhabited by one of the same name then living. Gen. xxxiv. 2. Hebron, perhaps the oldest of the cities of Canaan, had only been settled a short time at the death of Sarah. Num. xiii. 22. Abraham, with 318 men, made the conquest of Chedorlaomer, who had pillaged the land, and was returning laden with spoils.

[A. M. 2556+450=3006.]

THE HITTITES.

These, who dwelt at Hebron, were originally the most powerful of the Canaanitish tribes, as appears from the passages where they are mentioned. Abraham treats them with profound respect. Gen. xxiii. Esau forms a connection with them. Gen. xxvi. 34. The possession of the whole land even is assigned to them. Josh. i. 4. At the time of the invasion by Joshua they have lost their importance. Uriah, in David's army, appears as a remnant of this people, 2 Sam. xi. 3, xxiii. 39, who are reduced, with the remnants of other tribes, to bond-service by Solomon. 1 Kings ix. 20. After this they appear to have passed over to Cyprus, the land of the Chittim, Isa. xxiii. 1—the isles of Chittim. Ezek. xxvii. 6.

THE HIVITES AND PERIZZITES.

These were inhabitants of the mountains of Lebanon. Josh. ix. 1, xi. 3; Judg. iii. 3. Some of this tribe found a settlement farther south, in Shechem and in Gihon. Gen. xxxiii. 19, xxxiv. 2; Josh. ix. 3, 7, 15. near the Perizzites Josh xi. 3, xvii. 15.

THE AMORITES.

This tribe came up originally from the desert. Gen. xiv. 7, 13; Judg. i. 35, 36. In the age of the patriarchs they were an inconsiderable people, but little known; but in the time of the Exode they had become a powerful tribe. Their possessions extended west of the Dead Sea and Lower Jordan, over a great part of Judea. Josh. x. 1–14. So prevalent were they over other tribes as sometimes to represent the Canaanites generally. Josh. x. 5, 12. East of Jordan they had dispossessed the Ammonites, and driven back the Moabites, so as to become masters of the whole country from the river Arnon to Bashan and Gilead, and the most determined and formidable foes of the Israelites. Num. xxxii. 33, xxi. 13, 34; Judg. xi. 22; Num. xxi. 33; Josh. xii. 5; Deut. iii. 5–10.

THE GIRGASHITES.

These are mentioned in such connection as to indicate that they were an inconsiderable tribe. Gen. x. 16; Josh. xv. 21. Their place of residence is not distinctly defined. It is conjectured that they were from the east of Jordan, and that the Gergesenes, Matt. viii. 28, were a remnant of them.

[B. C. 1546—450=1096.]

THE JEBUSITES.

y were a warlike family of the Amorites, who ted Jebus, Salem, which subsequently took me of Jerusalem. They successfully resisted aelites, Josh. xv. 63, and retained their strong- ıntil dispossessed by David, who made their e capital of his empire. Josh. xviii. 28; comp. ıd 5; Num. xiii. 29; Josh. ix. 1, xv. 8; Judg. ! Sam. v. 6, 7. Solomon reduced them, with ıribes, to bond-service.

THE PHILISTINES.

se fast and formidable foes of the Hebrews ɔreign immigrants from Caphtor, Deut. ii. 23; lvii. 4; Amos ix. 7, supposed to be Crete, iginally descended from Mizraim, the son of Gen. x. 14. In all their history they show ılves a brave, warlike people, in advance of eighbours in cultivation, and the most formid- ıd determined enemies of the Jews.

the time of the Exode they had become too ul for the Israelites to encounter, Ex. xiii. ɔugh quite inconsiderable in the age of the chs. Joshua was careful not to engage in ties with them. But the judges were in nt conflict with them. "There was sore war he Philistines all the days of Saul." 1 Sam. . David was in continual conflict with them; ırough all the Jewish history the Philistines, ances innumerable, appear as the antagonists Jews down to their dispersion, when they n yielded to the conquering arms of the Ro- and were merged and lost in the empire of omans. Joshua indeed included their land distribution to the tribes, but they never possession of this portion of their inherit- Josh. xv. 45, xix. 43.

DEATH OF MOSES.

h were the people whom the Israelites were to ess, and such the promised land which they ɔ inherit. They had already lingered four or ıonths on the plains of Moab, over against ɔ, in full view of their future inheritance. ; this time they had subdued their enemies them, Moses had written the book of Deutero- recapitulating the blessings and the curses of aw, and recording his final exhortations and ies in the full consciousness that his eventful s advancing to a close. His last military act wage, by God's command, an exterminating war against the Midianites for their agency in enticing the Israelites into a sin which caused 24,000 of them to perish by a plague. Num. xxxi. In the dreadful carnage of this expedition, Balaam, the apostate prophet, was slain.

The last office of the leader of Israel toward his people was to indite that incomparable song, Deut. xxxii. xxxiii., in which he pronounces blessings on each of the tribes in order, and concludes with the triumphant exclamation, "There is none like unto the God of Jeshurun. Happy art thou, O Israel! Who is like thee, O people saved of the Lord!"

Nothing was more natural than that Moses should earnestly desire to go over and see that good land which had so long engaged his contemplations—the land of promise and of invitation—toward which he had been sending forward his ardent aspirations during the forty years of his dreary pilgrimage in the wilderness. "I pray thee let me go over and see that goodly land that is beyond Jordan, that goodly mountain and Lebanon." With profound submission he yields this cherished desire of his heart. Forgetful of himself, he prays for a fit successor to guide his people. "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation be not as sheep having no shepherd." Having finished his exhortations and his prayers, the selfsame day he goes, at the command of God, up into the mount and dies in the presence only of God, in whom he trusted, and is buried in an unknown grave. "No man knoweth of his sepulchre unto this day."

There is some difficulty in harmonizing the several passages in which the names of Abarim, Pisgah, and Nebo occur. Num. xxi. 11–13; Deut. xxxii. 49, xxxiv. 1; Num. xxxiii. 44–47, xxiii. 14–24. Abarim is supposed to be the chain of mountains running north and south, east of the Dead Sea; Pisgah is some height in the northern part of this chain; and Nebo, the summit of Pisgah.

Travellers, however, have not noticed any remarkable mountain height east of Jericho, but a line of mountain ridge, without remarkable peaks or summits. This mountain ridge, as seen in the distance, presents the appearance of a horizontal line, drawn by a trembling hand along the eastern sky. The heights of Pisgah and Nebo will probably never be identified.

PASSAGE OF THE JORDAN.

Upon the death of Moses, Joshua, by divine command, becomes the leader of Israel, and immediately

prepares to conduct them over Jordan into their inheritance.

The passage of the Jordan from Shittim, the last place of encampment, opposite Jericho, east of the river, occurred in April, A. M. 1546 B. C., at the season of the year when the river discharges its largest volume of water into the Dead Sea. Its usual width may be 100 feet, and its depth 8 or 10. Lieut. Lynch, April 18th, found the river 120 feet wide and 12 deep, then "in the latter stage of a freshet." At the passage of the Israelites it is supposed to have been 1200 feet in width. The waters stood up in a heap, and set back to Zaretan and Adam, near Beth-shean, 35 or 40 miles distant.

The Israelites encamped at Gilgal, on the plains of Jericho, here 5 or 6 miles wide, on the opposite shores, to renew the neglected rite of circumcision. Here they ate of the old corn of the land, and the manna ceased. Josh. v.

GILGAL.

The site of Gilgal is entirely obliterated, but it was east of Jericho. Josh. iv. 19. Memorable for the pillar of twelve stones from the Jordan, Josh. iv. 20; for the presence of the ark of the covenant before its removal to Shiloh, Josh. xviii. 1–11, comp. v., vi.; for Samuel's yearly courts, 1 Sam. vii. 16; for the offering and sacrilege of Saul, 1 Sam. xiii. 9; for the death of Agag, 1 Sam. xv. 32, 33; and the visits of David, 2 Sam. xix. 15, 40; of Elijah and Elisha, 2 Kings ii. 1, iv. 38–41; prophetic denunciations. Hos. iv. 15, ix. 15, xii. 11; Amos iv. 4, 5.

There was another Gilgal in Samaria, south-west from Shechem. Josh. xii. 23.

JERICHO.

This, known as the City of the Palm-trees, was the first of the conquests of the Israelites, Josh. vi., is now represented by a miserable hamlet, Riha, of 100 or 200 inhabitants, six miles west from the Jordan. The original site is supposed to be two miles west from this hamlet, on the road to Jerusalem, where are found some ruins. Two miles north-west from Riha is the copious fountain of Elisha. Whether permanently healed by Elisha or not, 2 Kings ii. 21, the water is now sweet and salubrious. The heat in summer is intense, and the region unhealthy.

Devoted to destruction, the curse of Joshua, vi. 26, was executed upon Hiel 520 years afterward. 1 Kings xvi. 34. The messengers of David, after the insult of Hanun, tarried here 100 years before;—

[A. M. 2556+450=3006.]

the royal residence of Herod the Great, who died here, it was several times visited by our Lord. On one occasion he was entertained by Zaccheus, when he healed the two blind men. Matt. xx. 29–30; Luke xix. 1–10.

CAPTURE OF AI.

This exploit, accomplished by stratagem, soon followed. Josh. viii. 1–30. The site has been identified by Dr. Robinson, twelve miles north-west from Jericho, ten north-east from Jerusalem, three south-east from Bethel. It was still a city in the time of the Syrian invasion, Isa. x. 28, and resettled after the captivity. Ezra ii. 28; Neh. vii. 32.

The valley of Achor, the scene of Achan's trespass, was a short distance south of ancient Jericho.

At Shechem, twenty-five miles north from Ai, the children of Israel with great solemnity renew their covenant, and avouch the Lord Jehovah to be their God, and his law, with its blessings and its curses, to be the rule of their life, Josh. viii. 30–35, as directed in Deut. xxvii. Ebal and Gerizim, on which the tribes stood, rise 800 feet above the valley between them, which may be one-third of a mile in width and two or three in length.

The stratagem of the Gibeonites is the next historical event in the order of the narrative. Josh. ix. "A great city as one of the royal cities," it was situated on a high eminence, six miles north-west of Jerusalem. Beeroth, four miles north; Kirjath-jearim, an equal distance south-west, and Cephira, Kefir, near Ajalon, were under its jurisdiction.

GIBEON—THE SOUTHERN CONQUEST.

In defence of the Gibeonites against the five confederate kings of the south, Joshua was drawn into the great battle when the "sun stood still on Gibeon." Josh. x. 12. The "pool of Gibeon," 2 Sam. ii. 13, and the "great waters of Gibeon," Jer. xli. 12, are recognised in a large fountain below the heights of Gibeon. Gibeon became a Levitical city of Benjamin. Josh. xviii. 25, xxi. 17. The historical incidents connected with the place are the defeat of Abner and death of Asahel, 2 Sam. ii. 18–32—the assassination of Amasa, 2 Sam. xx. 8–12—the resting-place of the tabernacle for many years, the ark being at Jerusalem, 1 Chron. xvi. 39, xvi. 39, xxi. 29; 2 Chron. i. 3, 4—the offerings and the prayer of Solomon. 1 Kings iii. 5–15; 2 Chron. i. 3, 13.

The confederate army, in their retreat, passed by Beth-horon, six miles west-north-west from Gibeon. Upper Beth-horon was on a high tongue of land between the valleys that run off from Gibeon and Bee

[B. C. 1546—450=1096.]

niting below this town, form the valley
To Joshua, standing on this eminence,
he early part of the day might have ap-
Gibeon, and the moon, descending the
, might have hung over Ajalon, as he
them to stay themselves in their course.
nsit by this place the retreating army
n with hailstones. Josh. x. 10–15.

the residence of one of the confederate
five miles south of Bethshemesh, fifteen
from Jerusalem, and the same distance
of Hebron. Azekah is identified by a
'o miles west of Jarmuth. The sides are
but cultivated by means of terraces.
t is a strong position for defence, and
ı grand view of the plain of the Philis-
: left and of the mountains of Judah on
Just at its base, on the south, was the
combat between David and Goliath,
. The cave of Makkedah, now unknown,
its base, and Gath was some five miles
on another conspicuous summit.

represented by ruins overspreading an
ı the plains of Judah, on the borders of
nes, nearly west twenty-five miles from
d south-west from Jerusalem, on the way

LACHISH.

ced city of Judah, which resisted for a
rmy of Nebuchadnezzar, Jer. xxxiv. 7,
ıacherib stationed his army under Rab-
ıdvance toward Jerusalem, 2 Kings xviii.
l Amaziah was slain, 2 Kings xiv. 19;
:v. 27, is supposed to be identified by the
m Lakis, two miles west of Eglon. To
ure, however, Dr. Robinson objects.
ard has discovered in one of the cham-
: palace of Sennacherib, at Nineveh, an
ire of the siege and capture of Lachish
ceh, when he went to demand tribute of
2 Kings xviii. 14; Isa. xxxvi. 2; 2 Kings
. xxxvii. 8. As one of the most interest-
isfactory discoveries which he has made,
fully illustrative of Scripture history and
varfare, his own account of this discovery
ed to these pages. The whole scene is
ith great spirit in bas-reliefs on the slabs
the ornamented walls of the room.
bas-reliefs represent the siege and capture
ridently of great extent and importance.
to have been defended by double walls,
ments and towers, and by fortified out-
ıe country around it was hilly and wooded,
the fig and the vine. The whole power
of the great king seems to have been called forth to take this stronghold. In no other sculpture were so many warriors seen drawn up in array before a besieged city. In the first rank were the kneeling archers; those in the second were leaning forward, while those in the third discharged their arrows standing upright, and were mingled with spearmen and slingers, the whole forming an organized and compact phalanx. The reserve consisted of a large party of horsemen and charioteers. Against the fortifications had been thrown up as many as ten banks or mounds, compactly built of stones, bricks, earth, and branches of trees; and even battering-rams had already been rolled up to the walls. The besieged defended themselves with great determination. Spearmen, archers, and slingers thronged the battlements and towers, showering arrows, javelins, stones, and blazing torches upon the assailants. On the battering-rams were bowmen discharging their arrows, and men with ladles pouring water on the flaming brands which, hurled from above, threatened to destroy the engines. Ladders, probably used for escalade, were falling from the walls upon the soldiers who mounted the inclined ways to the assault. Part of the city had, however, been taken. Beneath its walls were seen Assyrian warriors impaling their prisoners; and from the gateway of an advanced tower or fort issued a procession of captives reaching to the presence of the king, who, gorgeously arrayed, received them seated on his throne. Among the furniture were arms, shields, chariots, vases of metals of various forms, camels, carts drawn by oxen and laden with women and children, and many objects, the nature of which cannot be determined."

The following paragraph is inserted to illustrate the Jewish costume in that remote age:—

"The vanquished people were distinguished from the conquerors by their dress: those that defended the battlements wore a pointed helmet, differing from that of the Assyrian warriors in having a fringed lappet falling over the ears. Some of the captives had a kind of turban, not unlike that worn by the modern Arabs of the Hedjaz. Others had no head-dress, and short hair and beards. Their garments consisted either of a robe reaching to the ankles, or of a tunic scarcely falling lower than the thigh, and confined at the waist by a girdle. The latter appeared to be the dress of the fighting men. The women wore long skirts, with an outer cloak, thrown, like the vail of modern Eastern ladies, over the back of the head, and falling to the feet."

Some of the prisoners were in the hands of the torturers. Two were stretched on the ground to be flayed alive: others were being slain by the sword

before the throne of the king. . . . Above the king was the following inscription, written in arrow-headed characters:—SENNACHERIB, THE MIGHTY KING OF THE COUNTRY OF ASSYRIA, SITTING IN THE THRONE OF JUDGMENT BEFORE THE CITY OF LACHISH, I GIVE PERMISSION FOR ITS SLAUGHTER.

Debir, one of the confederate cities, Josh. x. 3, 38, 39, is quite unknown.

Joshua, in the course of a few months, swept his conquests over the whole of the south of Canaan, afterward known as Judea, from Kadesh Barnea to Gaza, and extending as far north in this country as to Jerusalem, which is here called Goshen, Josh. x. 41, xi. 16; and having completely subjugated the land, returned to the encampment of his people at Gilgal. The other towns included in these conquests enumerated by Joshua, chap. xii., are, for the most part, unknown in history.

CONQUEST OF THE NORTH OF CANAAN.

Alarmed by these conquests at the south, the northern natives of Canaan entered into a more extensive and formidable confederacy for their mutual defence against these invaders.

The head of this confederacy was Jabin, king of Hazor, near the Waters of Merom, (the Lake Huleh,) in the northern part of Galilee; assisted by the people of Dor, on the Mediterranean, between Cæsarea and Mount Carmel, and by the people of Cinneroth, on the western shore of the Sea of Tiberias. The other smaller tribes who inhabited the whole extent between the Mediterranean and the valley of the Jordan, from the mountains of Lebanon on the north, to the parallel of Jerusalem on the south, joined in this confederacy.

Joshua, by divine command, proceeded up the valley of the Jordan, and along the western shore of the Sea of Tiberias, to give them battle before their own camp, by the Waters of Merom.

Over this allied army Joshua gained a complete victory, and pursued the routed fugitives north-west to "great Zidon." Another company of the confederates he pursued north by east along the lake and marsh of Huleh, where they would find two places of retreat: one up toward Hasbeiya, between Lebanon and Anti-Lebanon; the other, eastward by Banias toward Damascus. The plain north and east of Huleh is "the valley of Mizpeh eastward." Josh. xi. 8.

Mizrephoth-maim was, in the opinion of Dr. Thomson, on the sea-coast above Acre, and below the pass known as the Ladder of Tyre.

HAZOR.

This ancient and powerful city Professor Ritter recognises in the ruins of Hazuri, on the southern declivity of the Hermon of the Scriptures, the loftiest summit of the eastern range of Lebanon. These ruins are found occupying a commanding position above Banias, Cæsarea Philippi, north-east from the city. Hazor must have been a city of great strength and vast resources for that age. It "beforetime was the head of all those kingdoms." Josh. xi. 10–13. Though burned and destroyed, it acquired power sufficient, 200 years later, to reduce the Israelites to servitude, and to furnish an incredible number of chariots of iron in the campaign against Barak and Deborah. Judg. iv. 13. Solomon fortified it as a strong outpost of his kingdom. 1 Kings ix. 15. Two hundred and fifty years afterward it was sacked by Tiglath-Pileser. B. C. 738. 2 Kings xv. 29. Even in the age of the Maccabees it still continued a powerful city. 1 Mac. xi. 67.

[A. M. 2556+450=3006.]

Josh. xi. 16–18 is a summary survey of the extent of the conquests already made, ranging from south to north. Mount Halak, the bald mountain, is supposed to be the chalk cliffs, sixty or eighty feet in height, which cross the Arabah, a few miles below the Dead Sea, and in which Dr. Robinson finds the pass of Akrabbim.

Goshen in this passage is some unknown locality in southern Judea.

Baal Gad is not Baalbec, but some town near Hasbeiya. Von Reaumar conjectures it to be Cæsarea Philippi, Banias. Dr. Robinson defends the same opinion. Mount Hermon is Jebel Sheikh.

These northern conquests of Joshua occupied considerable time, Josh. xi. 18; after which he maintained a desultory war for some years against the giant race of highlanders who continued to retain their strongholds in the mountains of the central chain. But at the end of seven years the "land rested from war." Thus during these years we have an account of five expeditions:—1. The overthrow of Jericho; 2. The capture of Ai; 3. The conquest of the kings of the south; 4. Of the kings of the north; 5. Of the Anakims in the southern and western highlands.

THE THIRTY-ONE KINGS SUBDUED IN THE SEVEN YEARS' WAR. 1546 — 7 = 1539.

Several of these have already been mentioned. Gezer, a Levitical city, Josh. xxi. 21; 1 Chron. vi. 16, 67, on the borders of Ephraim, and in the tribe of Dan, Josh. xvi. 3, continued in the hands of the Canaanites, Josh. xvi. 10; Judg. i. 29; 1 Kings ix. 16; and, in David's time, was in the hands of the Philistines. 2 Sam. v. 25; 1 Chron. xiv. 16; xx. 4.

[B. C. 1546—450=1096.]

Subsequently it fell into the hands of Egyptians, and became a part of the dowry of the king's daughter, wife of Solomon, 1 Kings ix. 16, 17. Its remains are found two miles east from Jaffa, Joppa, on the road to Jerusalem.

Of Debir and Geder, the sites are conjectural, probably near Arad, twenty-two miles south from Hebron.

Hebron. See page 32.

Hormah. See page 57.

Libnah, Adullam, Makkedah. Unknown.

Bethel. See page 29.

Tappuah, five miles west from Hebron.

Hepher, near Socho, the possession of one of the commissaries of Solomon. 1 Kings iv. 10.

Aphek, north-western part of Judah, where the ark was taken by the Philistines. 1 Sam. iv. 1.

Lasharon. Unknown.

At this point in the enumeration the historian passes apparently from the southern conquest to specify the results of the northern conquest.

Madon. Unknown.

Hazor. See page 87.

Shimron Meron. Unknown.

Achsaph, supposed to be Kefr Jasif, five miles north-east from Akko, the sacred burial-place of the Jews of that city.

Taanach, in the south-west part of the plain of Esdraelon, south-east of Megiddo four miles, the scene of battle between Barak and Sisera. Judg. v. 19.

Megiddo, rebuilt and fortified by Solomon, 1 Kings ix. 15. Ahaziah, king of Judah, when wounded by Jehu, fled hither and died. 2 Kings ix. 27. Josiah also was slain near this place. 2 Kings xxiii. 29. The mourning on this occasion became proverbial for any similar national sorrow: "Like the mourning of Hadadrimmon in the valley of Megiddon." Zech. xii. 11.

The ruins of this place are found on the north side of a small hill, consisting of foundations for buildings, with prostrate pillars of granite and limestone.

"The waters of Megiddo," Judg. v. 19, are probably a small stream noticed by Mr. Wolcott, which springs from the hills above Megiddo. It is sufficient to feed three or four mills, and the largest rivulet in all the southern region of the great valley.

Kedesh of Naphtali, a Levitical city, Josh. xxi. 32, was twenty miles east of Tyre, on the heights north of Safet, and west of the waters of Merom. It was a city of refuge, and the birth-place of Barak. Judg. v. 6. It was captured by Tiglath-Pileser. 2 Kings xv. 29. It has been explored by American missionaries, who found an inconsiderable village, in a small plain of great fertility, abundantly supplied with water by perennial springs, and commanding a view of a landscape of great beauty and vast extent. Every thing indicated that it was once a large and important place.

Jokneam of Carmel, a Levitical city of Zebulon, Josh. xix. 11, xxi. 34, in the plain of Esdraelon, said by Eusebius to be six miles north-west from Megiddo, at the base of Carmel.

Dor, ten miles north from Cæsarea, and somewhat farther south from Carmel. It belonged to the tribe of Manasseh in Issachar, but was not subdued until the age of Solomon, Josh. xi. 23, xvii. 11; Judg. i. 27; 1 Chron. vii. 29; when it became the residence of Ben-Abinadab, one of the commissaries of Solomon, and his son-in-law. 1 Kings iv. 11. A few wretched houses mark the site of Dor.

Tirzah, the residence of Jeroboam and his successors sixty years, until Omri built Samaria. 1 Kings xiv. 17, xv. 21, 33, xvi. 8–18; "beautiful as Tirzah." Sol. Songs vi. 4. Its position has lately been established by Dr. Robinson, north of Sychar, on a commanding site, which is formed by the northern declivity of Ebal.

THE FIRST DISTRIBUTION. B. C. 1539.

Five or six years the Israelites had now been occupied in an exterminating warfare with the petty tribes; they had made considerable progress in their conquests. Thirty-one chieftains had been subdued, but the conquest was incomplete. There remained "yet very much land to be possessed." On the south-west the five confederate cities, and the whole country of the Philistines, and beyond them, the Geshurites, and the tribes of the desert to Sihor which is before Egypt, that is the river Nile, but in Josh. xiii. 3, the El-Arish, below Gaza.

On the north, "all Lebanon" from the coast of Tyre and Zidon, and upward, the land of the Giblites, toward the sun-rising, the region of Damascus, and Baal-gad, Banias, to the "entering in of Hamath," Josh. xiii. 4–6, north of Balbec. Still, in consideration of the great age of Joshua, the distribution was begun.

TERRITORY OF JUDAH.

This was comprised between the Mediterranean and the Dead Sea, and the country south bordering on the desert.

The boundaries of the tribes, though specified with

great minuteness, being involved in great uncertainty, we pass unnoticed, and content ourselves with a specification only of the relative position of the several tribes. The cities and towns comprised within the territories of the tribes respectively will come appropriately under consideration in connection with the progress of the historical narratives in the sacred Scriptures; but several of the towns in the southern part of Judah may with propriety be specified in this connection, as recently brought to light by Dr. Robinson and other travellers.

Beersheba has been already mentioned, together with Gerar and Hormah. Anim and Anab, below Hebron, together with many other towns, are also included in those of the south of Judah. The one six or eight miles south from Hebron, and the other half of this distance south-east from Anim.

Dr. Robinson has also the honour of having recovered several other towns in this neighbourhood, and thus bringing out a sure and delightful proof of the truth of sacred history. This history is now totally unknown by the inhabitants, and yet they retain to this day the names of these places, just as they were when frequented by Abraham, Isaac, Jacob, Joshua, Samuel, and David.

With reference to several of these ancient towns Dr. R. says, "Here we found ourselves surrounded by the towns of the mountains of Judah; and could enumerate before us not less than nine places, still bearing apparently their ancient names, Maon, Carmel, Ziph, and Juttah; Jattir, Socoh, Anab, and Eshtemoah; and Kirjath-arba, which is Hebron. Josh. xv. 47–55. The feelings with which we looked upon these ancient cities, most of which had hitherto remained unknown, were of themselves a sufficient reward for our whole journey."

The upper and nether springs given to the daughter of Caleb, Josh. xv. 19, define a tract of country near the unknown city of Debir. Compare Josh. xv. with Num. xxxiv.

Beth-hoglah is a fine fountain of sweet water, three miles west of the outlet of the Jordan. En-shemish is supposed to be a fountain near Bethany, on the way to Jericho; and En-rogel is well known in the valley of Jehoshaphat, below Jerusalem. These fountains mark the northern boundary of Judah.

Ephraim and the half tribe of Manasseh, who chose to receive their portion within the land of promise west of the Jordan, received each their allotment north of Judah.

The inheritance of Reuben was the country and cities already described as gained from the conquest of Sihon, king of the Amorites. This extended from the river Arnon to that of Jabbok, east of the Jordan, fifty miles from river to river, and from the Jordan, eastward, to the territory of Gad.

THE JABBOK.

This eastern tributary of the Jordan rises in the mountains of Gilead, near the borders of the desert, and pursues a western course of some sixty miles to the Jordan. Several times it passes under ground. In the rainy season it becomes a stream of considerable magnitude. Lieut. Lynch, April 17th, found it "a small stream trickling down a deep and wide torrent-bed. The water was sweet, but the stones upon the bare, exposed bank were coated with salt. There was another bed, then dry, showing that in times of freshet there are two outlets to this tributary."

THE TERRITORY OF GAD.

The territory of this tribe was separated from that of Reuben on the south by the Jabbok; on the north it extended to the Sea of Galilee, from which it seems to have run obliquely toward the south-east to Ammon, on the great desert. It comprised the fertile grazing country and woodland of Bashan and Gilead, and extended, south-east, quite down to Rabbah-ammon, or Philadelphia. Josh. xiii. 24–29.

THE HALF TRIBE OF MANASSEH.

The territory of this tribe comprised the country east of the Waters of Merom and the Sea of Galilee, from the borders of Gad in the line of Edrei and Salah to Mount Hermon; an extensive and fertile tract of country, now overspread with an infinite multitude of ruins, which attest the ancient grandeur and the number of its cities. In summer it is at present overrun with immense herds and flocks from the desert, which resort to these elevated plains for pasturage.

SHILOH.

The distribution thus far was made at Gilgal, where the tabernacle and ark of the covenant had hitherto continued. But they were now removed to Shiloh by divine command, Josh. 18 : 1, as a more central position, and more convenient for the convocations of the tribes.

We are indebted to Dr. Robinson for the recovery of this interesting locality. It is between Jerusalem and Shechem, ten or twelve miles south of the latter place, and twice this distance north of the former, at a short distance east of the road between these cities.

The account of Dr. Robinson's discovery may best

be given in his own words:—"We came at 7 o'clock to the ruins of Seilun, surrounded by hills, but looking out through the small valley which we had traversed toward the plain on the south. Hardly five minutes before reaching the proper site is an ancient tower, or perhaps a small chapel, about twenty-eight feet square inside, with walls four feet thick. Within are three prostrate columns with Corinthian capitals, lying separate. The stone which forms the upper part of the doorway is ornamented on the outside with sculptured work, an amphora between two chaplets. Along the outer wall a defence or buttress of sloping masonry has been built up, obviously at a later period. The Arabs call this ruin the Mosque of Seilun. As we came up, three startled owls flew off in dismay."

Through the narrow valley toward the east, which breaks through a ridge, and is at first shut in by perpendicular walls of rock, and then follows a more open tract, our traveller was conducted to the Fountain of Shiloh.

"The water is excellent; and issues from the rocks first into a sort of artificial well, eight or ten feet deep, and thence into a reservoir lower down. Many flocks and herds were waiting round about. On the sides of the narrow valleys are many excavated tombs, now much broken away; near the fountain are also several tombs, and one in an isolated block."

"Here then was Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites; and where the last and general division of the land was made among the tribes. Josh. xviii. 1–10. The ark and tabernacle long continued here—from the days of Joshua, during the ministry of all the Judges, until the close of Eli's life; and here Samuel was dedicated to God, and his childhood spent in the sanctuary. 1 Sam. chap. i.–iv.

"'In honour of the presence of the ark there was a feast of the Lord in Shiloh yearly,' during which the daughters of Shiloh came out to dance in dances;' and it was on such an occasion that they were seized and carried off by the remaining Benjamites as wives. Judg. xxi. 19–23.

"The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place. 1 Sam. chap. iv.–vi.

"Shiloh henceforth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam, 1 Kings xi. 29, xii. 15, xiv. 2 *seq.*, is nevertheless spoken of as forsaken and accursed of God. Ps. lxxviii. 60 *seq.*; Jer. vii. 12–14, xxvii. 6.

"It is mentioned in Scripture during the exile, but not afterward; and Jerome speaks of it in his day as so utterly in ruins, that the foundations of an altar could scarcely be pointed out. Jer xli. 5."

THE SURVEY.

For some time after the erection of the tabernacle at Shiloh the tribes appear to have suspended their efforts for the conquest of the country. This indolent inactivity was severely rebuked by Joshua: "How long are ye slack to go to possess the land which the Lord God of your fathers giveth you?"

It would seem that an unequal distribution had been made to Judah and Ephraim, and a survey of the whole country was necessary in order justly to allot to the remaining tribes their portion. Three from each of the seven tribes were deputed for this service. Seven months were occupied in this topographical survey, the first of which we have any knowledge.

FINAL DISTRIBUTION.

On the basis of this survey the distribution of the land was readjusted, and the territories of the several tribes assigned. Josh. xviii., xix.

TERRITORY OF BENJAMIN. It appears that the territory of Benjamin was taken from Judah and Ephraim, so that Benjamin was located between these two tribes, the line between Benjamin and Judah running from the outlet of the Jordan to En-rogel, and westward through the valley of Hinnom, south of Jerusalem, to the tribe of Dan. Between Benjamin and Ephraim the boundary east and west ran above Bethel and Ai, including in this territory these cities, with Jericho, Jerusalem, and Gibeon with her dependencies. The territory was small, and much of it barren and incapable of cultivation. Jericho, Jerusalem, Ramah, Gibeah, Gibeon, and Bethel were the most notable places in Benjamin. Josh. xviii. 11–28.

TERRITORY OF SIMEON. The portion of this tribe was taken from the south-west of Judah, on the plain bordering upon the Philistines. It consisted rather of certain cities and their dependencies than of any continuous territory. Josh. xix. 1–10. The coast of the Mediterranean and the country of the Philistines continued to be reckoned as the possession of Judah. Judg. i. 18.

TERRITORY OF DAN. The possessions of Dan, like those of Simeon, consisted of certain cities within the original territory of Judah, north of

Simeon and the land of the Philistines. On the coast of the sea the territory of Dan extended above Joppa some distance, and included a portion of the plain of Sharon. Dan was, therefore, between Ephraim and Judah on the west, bordering on the Mediterranean, as was Benjamin on the east, bordering on the Jordan. Josh. xix. 40–48.

Territory of Ephraim. This tribe extended from the Jordan to the Mediterranean, north of Dan. Shiloh, Shechem, Samaria, and the valley of Sharon were included in Ephraim. Josh. xvi. 1–3. The territory of this tribe in extent and importance was second only to that of Judah. Josh. xvi.

Territory of Manasseh. The half of this tribe, west of Jordan, extended north of Ephraim to the plain of Esdraelon and Mount Carmel. Josh. xvii.

Territory of Issachar. This tribe was situated north of Ephraim, and extended on the Jordan nearly to the Sea of Gennesaret, and westward to Manasseh. It extended to the confines of Mount Tabor, and included the mountains of Hermon and Gilboa, together with the principal part of the plain of Esdraelon and Mount Carmel—the most fertile and delightful section of all Palestine. Endor, Jezreel, Taanach, and Megiddo belonged to Issachar. Josh. xix. 17–24. Tabor, in the 22d verse, is the same as Chisloth-tabor in the 12th, a Levitical city in Zebulon.

The Territory of Zebulon was north of Issachar, west of the Jordan and a considerable part of the Sea of Galilee, and east of the southern portion of Asher. Tiberias, Magdala, Capernaum, Cana, and Nazareth are localities in Zebulon of great interest, which will come into notice in the life of our Saviour. Josh. xix. 10–17.

The Territory of Naphtali was north of Zebulon, west of the Sea of Tiberias, the Jordan, and the Waters of Merom, to the entering in of Hamath, and Hermon, or Lebanon, and east of Asher. Hazor, Ijon, Abel-beth-maachah, and Kedesh of the Old Testament, with Cæsarea Philippi, the two Bethsaidas, and Chorazin of the New, belonged to Naphtali. Josh. xix. 32–40.

The Territory of Asher was west of Naphtali, and extended from the Bay of Acre, or Accho, just north of Carmel, northward along the coast of Tyre and Zidon, to the utmost limits of the territory of the tribes. Josh. xix. 24–32. Rehob, Josh. xix. 28, is distinct from Num. xiii. 22. Dr. Robinson supposes this to be identical with the locality of the castle of Hunin, west of Dan, above the plain of Huleh.

THE LEVITICAL CITIES.

The sons of Joseph, Ephraim and Manasseh, each
[A. M. 2556+450=3006.]
became a tribe. The twelve were complete without reckoning the tribe of Levi, who constituted the priesthood. This tribe, therefore, received no specific territory; but, to the several families of the tribe certain cities, with their suburbs, were assigned, to the number of forty-eight. The Kohathites, descendants from Aaron, who were the priests intrusted with the care of the temple and the duties of the temple-service, received their allotment in the original territory of the tribe of Judah, near the sacred city and the temple of the Lord.

CITIES OF REFUGE.

Six of the Levitical cities, three on either side of the Jordan, were appointed as cities of refuge from the avenger of blood. These were situated at convenient distances from each other, on a line running from north to south, through the central portions of the territories east and west of the Jordan.

Moses had made provision for the establishment of six cities, as places of refuge, to which one who had accidentally caused the death of another might flee, as an asylum from the avenger of blood. It was a merciful provision to protect the innocent against the hasty and unjust consequences of the established rights of blood-revenge, and to encourage a mild, forgiving spirit. The laws on this subject, as given in the references, sufficiently illustrate the nature of this peculiar right of revenge, and the benevolent provision of these cities of refuge. Ex. xxi. 13; Num. xxxv. 9–35; Deut. iv. 41–43, xix. 1–13; Josh. xx. 7–9.

In order to give the fugitive all possible advantage, the rabbins relate that the sanhedrim were required to make the roads that led to the cities of refuge convenient, by enlarging them, and removing every obstruction that might hurt the foot of the fugitive, or injure his speed. No hillock was left, no river was allowed over which there was not a bridge; and at every turn there were posts erected with panels pointing in the right direction, and bearing the words, *Refuge, Refuge*, to guide the unhappy man in his flight.

On the west side of the Jordan the three cities of refuge were Hebron, Shechem, and Kedesh of Naphtali, already described.

On the east of Jordan the three cities were Golan, Ramoth-Gilead, and Bezer. Golan was situated in Manasseh, in the province of Gaulonitis, on the high and fertile table-lands east and south-east from the Sea of Tiberias, and bounded on the south by Bashan. The site of the city has not been identified. The Jewish rabbins say that it was opposite Kedesh,
[B. C. 1546—450=1096.]

as Ramoth Gilead is to Shechem; that Bezer was in the wilderness east of the Dead Sea, over against Hebron, and that the cities of refuge, on either side of Jordan, were situated like vine-stocks in parallel rows, opposite to each other.

DEATH OF JOSHUA. B. C. 1516.

After the distribution of the land and the dismissal of the tribes beyond Jordan, Joshua appears to have retired to his own inheritance at Timnath-serah, in the mountains of Ephraim, and to have passed there the remainder of his days in quietness. After the lapse of some twenty years, and just before his death, he summoned two convocations of the people; one at Shiloh, where he delivered to them his parting charge, Josh. xxiii.; and another at Shechem, where the blessing and the curse had formerly been announced to the tribes standing on Ebal and Gerizim.

On this occasion he caused the covenant by which the Lord had become their sovereign, Deut. xxvii.; Josh. viii. 30–35, xxiv. 28; comp. Gen. xii. 6, to be solemnly acknowledged and renewed; and caused a record of it to be made in the Book of the Law. He also erected a pillar, as a standing memorial of it, under an oak near the place of this solemn transaction. It had been consecrated by the prayers of Abraham, and by sacred associations had become a sanctuary to them.

Soon after these solemn rites and charges to the people, this venerable patriarch and leader of Israel died, 1516 B. C., aged 110, and was buried on the border of his inheritance, in Timnath-serah, or heres.

Mr. Smith, the American missionary, has with great probability identified the burial-place of Joshua with Tibneh, on the ancient Roman road from Jerusalem to Cæsarea, about twenty miles north-west from the former place. On the north side of the hill on which the town lies are ancient sepulchres, resembling the tombs of the kings at Jerusalem. Possibly these tombs, if not as ancient as that of Joshua, may indicate the site of his sepulchre "on the north side of the hill Gaash." Josh. xxiv. 30.

EXTERMINATION OF THE CANAANITES.

In answer to the objections that have been frequently urged to the forcible occupation of Canaan, and the extermination of the inhabitants by the Israelites, the reply of Jahn and others is, that they acted by direct authority of Jehovah, the King of nations. These tribes had wearied the long-suffering of God by their sins. Their iniquity was now full; and the day of vengeance had fully come. Their extermination was necessary for the accomplishment of the Divine purpose in making the descendants of Abraham the depositaries of His word, and preserving among them a pure religion.

They were to be wholly dispossessed of the land; but they were at liberty to emigrate to other lands, and many of them are said to have colonized on the northern coast of Africa. Many ages after these events there are said to have been found two pillars in a town in Numidia, on which were inscribed, in Phœnician characters, these words: "We are of those who fled from the arms of Joshua, the robber, the son of Naue."

[A. M. 2556+450=3006.]

IDOLATRIES OF THE ISRAELITES.

The children of Israel soon ceased their exterminating warfare with the Canaanites, and contented themselves with making them vassals. They even proceeded to contract marriages with them, and thus spread a snare for their own feet, in which they were soon entangled. They sank into idolatry, and into the shocking licentiousness and debaucheries with which the idolatry of Canaan was characterized.

Of these idolatries we have a remarkable instance in the case of Micah and the Danites. Judg. xvii.–xviii. This story, though placed at the end of the book as a kind of supplement, belongs to a very early period in the history of the Judges. A party of this tribe from Zorah and Eshtaol, on the plains of Judah, west of Jerusalem, dissatisfied with their inheritance, go forth to establish a colony in the northern frontiers of the land. On their way through the mountains of Ephraim, they steal from Micah, at Kirjath-jearim, his idolatrous images, and establish his idolatry in Laish, the city of their conquest, to which they give the name of Dan.

This was situated a few miles north of the Waters of Merom, the modern El-Huleh, and near the fountain Tell-el-Kady, already described as one of the head-waters of Jordan.

The idolatry which was introduced prepared the place to become, several hundred years later, the chief seat of Jeroboam's worship of the golden calf. 1 Kings xii. 29. It was overrun by the Syrians in their invasion, 1 Kings xv. 20; 2 Chron. xvi. 4, and is celebrated as the northern limit of Palestine, in the common expression, "from Dan to Beersheba."

The mustering of the hosts of Israel to avenge the horrible atrocity at Gibeah, was at Mizpeh, Judg. xx., about four miles north-west from Jerusalem. Gibeah occupied a conical hill, at an equal distance north-east of this city, six miles north from Jerusalem. These data are sufficient to direct us to the

[B. C. 1546 - 450 = 1096.]

scene of that dreadful carnage by which the tribe of Benjamin was almost exterminated.

Rimmon, to which the remnant fled, is a high, chalky, naked peak, about fifteen miles north by east from Jerusalem, and east by north from Bethel.

THE OFFICE OF THE JUDGES.

This was very peculiar. They were not kings; for Jehovah was the invisible king of the Jews, whose decrees and instructions were given by the Urim and Thummim. Neither were the judges heads of the tribes, but persons who, by their virtues, exercised a presiding influence, more or less extensive, over the people, like an Indian sachem or an Arab sheikh. They were not exclusively military men, but rulers, headmen, to whom the command of armies fell as supreme executive officers. The office was held for life, but was not hereditary. They wore no badges of office, and had no salary. Noble, magnanimous men, they felt that what they did for their country was above all reward. They were not merely conquerors, but reformers to correct the vices and the idolatry of the people, and the instruments of Divine Providence to preserve the Hebrew commonwealth and save the true religion from utter extinction.

During the period of the Judges, the tribes were for 111 years, more or less, extensively under the oppression of foreign enemies; but the whole country was seldom subject at the same time to one oppressor. Their own tribunals of justice were never entirely subverted, nor was the sacred tabernacle either entirely deserted or polluted by pagan rites. Their condition perfectly corresponded to the sanctions of their law, and they experienced its blessings or its curses in strict conformity to their obedience or disobedience.

The reformation under the Judges generally was of no longer duration than the life of the deliverer. As soon as that generation was extinct, idolatry again crept in by common consent, and soon became predominant. Then followed subjection and oppression under the yoke of a neighbouring people, till a second reformation prepared them for a new deliverance.

"As the Hebrews in the course of time became continually more obstinate in their idolatry, so each subsequent oppression of the nation was always greater and more severe than the preceding. So difficult was it, as mankind were then situated, to preserve on earth a knowledge of the true God, though so repeatedly and so expressly revealed, and in so high a degree made evident to the senses."

[A. M. 2556+450=3006.]

The conquests mentioned in the first chapter of Judges were antecedent to the death of Joshua. The situation of Bezek is unknown. Josephus locates it north-east from Shechem, near Beth-shean, but the conquests of Judah and Simeon, in the same connection, were in the extreme south of Palestine, with the exception of Jerusalem. Judg. i. 7. An English traveller mentions a locality bearing this name, two miles west of Bezur, north-west of Hebron.

Zephath, Judg. i. 17, already noticed, was one of the "uttermost cities of Judah toward the coast of Edom southward," where the repentant Israelites were repulsed, with severe loss, in their rash attempt to go up and possess the land, after having been sentenced to die in the wilderness for their impatient unbelief.

The towns in Manasseh, Ephraim, Zebulon, Asher, and Naphtali, in which these tribes suffered the Canaanites still to dwell, have either been already mentioned, or are unknown.

The situation of Bochim, where the angel rebuked the people for their remissness, Judg. ii., is wholly conjectural. It was probably near Gilgal.

THE SERVITUDES.

The first servitude of the Israelites, B. C. 1486, about thirty years after the death of Joshua, was of eight years' continuance, under a king of Mesopotamia, the native country of Abraham. Othniel, their deliverer, and son of Kenaz, the brother of Caleb, was from Debir, Judg. iii. 1–11, in the south-western part of Judea.

Their next conquerors, B. C. 1438, eighteen years, came from beyond Jordan and the country east of the Dead Sea. They seem to have contented themselves with the conquest of "the City of Palm-trees," B. C. 1438.

Nothing is known of Seirath, the dwelling-place of Ehud. He was of the tribe of Benjamin. Judg. iii. 11–30.

The third servitude occurred B. C. 1340, twenty years, after a pause of eighty years under Ehud and Shamgar. Jabin of Hazor, on the northern frontiers of the land, was the conqueror. Joshua, 200 years before, had subdued the city and prince of the same name, whose descendant in turn became the conqueror. The dwelling-place of Deborah, as defined in Judg. iv. 5, was a few miles north-east, and Kedesh of Naphtali, already described, the residence of Barak, was eighty miles north from Jerusalem. The scene of the battle was below Taanach: Sisera in his flight returned down the Kishon about 8

[B. C. 1546—450=1096.]

miles, where, on an enormous mound, are the ruins of Harosheth. Here, within a narrow pass, horses, chariots, and men, mingled in horrible confusion, were slain, trampled in the mire, or thrust into the wintry torrent and swept away. Judg. iv., v.

Judg. vi., vii., viii. The Midianites and Amalekites, with other tribes from the desert south and east of Judah, became next the scourge of the Israelites, who, during seven years of the fifth servitude, B. C. 1280, poured into Palestine in great numbers, and with their numerous herds trampled down all the fields, gardens, and vineyards, without distinction, seized the cattle, plundered men and houses, and rioted in the country as the Bedouin Arabs are accustomed to do at the present day when not restrained by force.

Of Ophrah, the birth-place of Gideon, the deliverer, B. C. 1273, distinct from Josh. xviii. 23; 1 Sam. xiii. 17, we only know that it was in the tribe of Manasseh in Samaria. The battle of Gideon was in the valley of Jezreel, between Mount Gilboa and Little Hermon, where Saul was afterward overthrown. The well of Harod, by which Gideon was encamped, was probably on the slope of Gilboa, while the host of the Midianites was beneath him in the valley, "like grasshoppers for multitude, and their camels as the sand of the sea for multitude." Judg. vi. 1, 12. From the field of battle the routed army fled down the valley of Jezreel to Beth-shean, where they crossed the Jordan and directed their flight eastward across the country toward Bozrah. The ruins of Succoth are still identified near the river on the east side, below Beth-shean. Near this place the castings for the vessels of Solomon's temple were made. 1 Kings vii. 46. Penuel, or Peniel, where Jacob wrestled with the angel of the covenant, Gen. xxxii. 24 *seq.*, is placed by Kiepert on the river Jabbok, east of Succoth. Karkor is not again mentioned in Sacred Scripture. The rock Oreb, Judg. vii. 25, Ritter identifies with Kerak, Kir of Moab.

Nobah, near which place Zebah and Zalmunna were surprised and fled, is still distinguished by vast Roman ruins at Kannat, Kenath, thirty miles east of the Sea of Galilee, and twenty or twenty-five miles north from Bozrah in the Hauran. The land now had rest forty years.

The usurpation of Abimelech for three years follows the administration of Gideon. Judg. ix. Millo, verse 6, is doubtless a fortress, the stronghold mentioned in verses 46–49. Arumah, verse 41, must have been near Shechem, possibly the same as Rumah. 2 Kings xxiii. 36. Thebez, where Abimelech met his death, is recognised in Tubas, thirteen miles north-east from Shechem, on the way to Beth-shean.

Shamir, the residence of Tola, the sixth judge, who, after Abimelech, B. C. 1230, judged Israel twenty-three years, is assumed by Schwartz, the Jewish rabbi, to have been Sanur, recently in ruins, but now again a strong fortress on a round, rocky hill of considerable elevation, five or six miles north from Sebaste, the ancient Samaria. The Sacred Scriptures only affirm that Shamir was in the territory of Issachar, in the mountains of Ephraim. Judg. x. 1, 2.

Jair, the successor of Tola, B. C. 1207, and seventh judge, was from the half tribe of Manasseh beyond Jordan. The Havoth Jair, thirty cities of Jair, were in the northern part of Gilead, south and east of the Sea of Tiberias. These are distinct from the sixty cities of an earlier Jair. Deut. iii. 4, 14; Josh. xiii. 30; 1 Kings iv. 13; Num. xxxii. 41. These were in Bashan, farther north and east. Kamar, the burial-place of Jair, was, according to Eusebius, in the plain of Esdraelon, north of Megiddo.

The fifth servitude, B. C. 1185, eighteen years, Judg. x. 6, was effected by a coalition of the Philistines and Ammonites.

The Maonites of Judg. x. 12, are from Maon, described by Burckhardt, a few miles east of Edom, on the great caravan route to Mecca. Comp. 1 Sam. xxiii. 24, 25.

Jephthah, the next deliverer, and eighth judge, Judg. xi., was called from the land of Tob, 1167 B. C., which, according to Schwartz, was one of the cities of the Decapolis, on the south-east shore of the Sea of Tiberias. The northern Aroer, near Rabbath-Ammon, was the scene of his conflict with the Ammonites.

Minnith was probably the modern Mesejah, four miles north-east from Heshbon, where many arches and pillars, vast cisterns, deep wells, and countless ruins, indicate the site of a city once powerful, in this region, then populous though now deserted. From Aroer the Ammonites were driven back to Minnith in their retreat toward their own country. Mizpeh, to which Jephthah returned, Judg. xi. 34, is understood by Ritter to have been south of Hermon and east of the Waters of Merom.

Bethlehem, six miles south-west from Jerusalem, the dwelling-place of Ibzan, 1161 B. C., the residence of Boaz and Ruth, and the scene of the delightful pastoral respecting them, became in subsequent history for ever memorable as the birth-place of David, and the scene of the incarnation of the Saviour of the world. Ibzan was the ninth judge, seven years.

Ajalon in Zebulon, the burial-place of Elon, the

tenth judge, B. C. 1154, distinct from that over which Joshua commanded the moon to stand still, is now unknown.

Of Pirathon, in the land of Ephraim, the dwelling-place of Abdon, the eleventh judge, 1144 B. C., nothing is known.

Eli at this time is high-priest, B. C. 1157, forty years. The history of the first part of the book of Samuel thus overlies that of the latter part of Judges.

The sixth and last servitude, B. C. 1136, was of forty years' continuance, under the Philistines.

Samson, 1136 B. C. This remarkable personage, equally distinguished for his great bodily strength, his moral infirmities, and his tragical end, was born at Zorah, in the tribe of Dan. It is still recognised, situated upon a high hill, on the western line of the mountains of Judah, twelve or fourteen miles west of Jerusalem. It overlooks, on the south, the fine deep valley of Bethshemesh, that comes out of the mountains, and commands a wide prospect of the great plain beyond, on the south and west. Judg. xiii.

Timnath, the scene of the next chapter, lay in full view on the plain below, three or four miles south of west from Zorah. Judg. xiv.

Askelon was on the coast of the Mediterranean, nearly midway between Gaza and Ashdod, and thirty-seven miles west-south-west from Jerusalem, and twenty south-west from Timnath. It was the birthplace of Herod the Great, who adorned it with fountains, baths, and colonnades. It is particularly conspicuous in the history of the Crusades, at which period its harbour was closed, and the place reduced to ruins.

Rev. Mr. Smith, who visited it in 1827, describes it as one of the most mournful scenes of utter desolation he had ever beheld. Thick, massive walls, flanked with towers built on the top of a ridge of rock that encircles the town and terminates at each end in the sea, attest the strength and former grandeur of the place.

Etam, the stronghold to which Samson retired, Judg. xv. 8, is supposed by some to have been in the vicinity of a town of the same name, a mile or two south of Bethlehem, which was ornamented by Solomon, and fortified by Rehoboam. 1 Chron. iv. 3, 32; 2 Chron. xi. 6. Others suggest that it may have been the Frank Mountain east of Bethlehem.

Lehi, Judg. xv. 9, 14, 19, six miles north of Beer-Sheba, was a stronghold once strongly fortified.

[A. M. 2556+450=3006.]

We next find Samson fearlessly lodging in Gaza, the principal city of the Philistines, and bearing away the gates of the city by an effort of more than mortal power; and then again in the valley of Sorek, near Zorah, thirty-five miles north-east, a victim to the blandishments of Delilah. Judg. xvi.

This valley, according to Von Raumer, has its outlet at Askelon, where it discharges a small stream of water. Somewhere in the neighbourhood of this city then, in just judgment for his folly, he is shorn of his strength, and led captive and blind to Gaza, to grind in the prison-house of his enemies; where, bowing himself down in the greatness of his returning strength, when led out for the diversion of the people assembled at a great festival of their god Dagon, he tore away the solid foundations of their temple, and perished, with multitudes of his insulting foes, beneath its ruins. Present population, 16,000 or 18,000.

Gaza, 250 miles N.E. from Cairo, and 50 miles S W. from Jerusalem, on the high road to Egypt, has ever been an important post. Anciently it was defended by a wall sixty feet in height. It required all the energies and resources of Alexander the Great to reduce it, which he accomplished after a siege of five months.

The last five chapters of Joshua are an appendix to this book, and relate to events which occurred early after the death of Joshua. They have accordingly been considered in their chronological order.

BOOK OF RUTH.

This delightful pastoral belongs to the period of the Judges; perhaps to the times of Jephthah. The husband of Naomi, during a famine, removes from Bethlehem to the land of Moab, lying south-east of the Dead Sea. After a few years, Naomi returns in deep poverty and affliction to her kindred at Bethlehem, having buried in that foreign country her husband and her two sons.

Ruth, the wife of one of the sons, returns with her aged mother-in-law, saying, "Whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Soon after their return to Bethlehem, Ruth is married to Boaz, a rich relative of her deceased husband. By this marriage this Moabitish woman becomes the ancestor of David, and of David's greater Son, our Lord and Saviour.

[B. C. 1546—450=1096.]

CHAPTER VI.

THE INTERMEDIATE PERIOD; FROM SAMUEL TO DAVID AS KING, 40 YEARS.

A. M. 3006 + 40 = 3046. B. C. 1096 — 40 = 1056.

THE history of Samuel and of David, the last of e judges and the first of the kings, is inseparably nnected. During the rule of the last three judges, li, a weak and inefficient but pious old man, has en high-priest contemporary with Samson, a short ne previous to whose death Eli died, 1117 B. C. muel is supposed by chronologists to have been enty years of age at the death of Eli and the re- rn of the ark from the captivity of the Philis- ies, which occurred six months after the death of li, and about the time of Samson's death.

RAMATHAIM-ZOPHIM.

Samuel, the renowned prophet and judge of Israel, as born at this place, in the mountains of Ephraim; it the locality itself has been the subject of more njecture and discussion perhaps than any other in e history of the judges and kings of Israel. An- ent writers identified it with Arimathea, Ramleh, ar Jaffa. Dr. Robinson, with whom Ritter also rees, makes it identical with Sobah, a high conical ll, commanding a wide prospect, four or five miles st from Jerusalem. Gesenius locates it near the rank Mountain, six miles south by east from Jeru- lem; others still farther south, toward Hebron; hers again in the mountains of Ephraim, north of rusalem; and Schwartz, the Jewish rabbi, confi- ntly places it near Sanur, north-west of Sebaste, cient Samaria, and forty miles north-north-west om Jerusalem. Among these conflicting opinions, e views of Dr. Robinson seem most worthy of con- ence

APHEK.

The position of Aphek, where the ark of the cove- nt was taken by the Philistines, is involved in most equal uncertainty. Robinson and Gesenius ake it identical with Aphek, near the mountains Gilboa, in the plain of Esdraelon, where Saul was terward slain. Winer and others locate it at a eat distance from this, and make it a town in udah.

ASHDOD.

The captive ark is first found at Ashdod, 1 Sam. v. 1–9, a city of the Philistines, midway between Joppa and Gaza, and about twenty miles from either city, having Ekron on the north, ten miles distant, and Askelon at an equal distance on the south. Its ruins, consisting of broken arches and fragments of marble columns, are found on a grassy hill near the Mediterranean. A few inhabitants still linger about its ruins. It is on the great route from the Euphrates to the Nile, and became a military post of great importance in the wars between the Assyrians and Egyptians. It was, with several Philistine cities, dismantled by Uzziah, B. C. 810. It was captured by the king of Assyria in the days of Isaiah, Isa. xx. 1, B. C. 718, and afterward sustained a siege by Psammetichus, king of Egypt, of twenty-nine years, which is the longest siege on record. It was frequently the subject of prophetic denunciation, Jer. xxv. 20; Amos i. 8, iii. 9; Zeph. ii. 4; Zech. ix. 6; and was afterward destroyed by the Maccabees, B. C. 163. 1 Mac. v. 68, x. 71–78, xi. 4. Philip was carried by the Spirit here, after baptizing the Ethiopian eunuch. Acts viii. 40. It subsisted many years afterward as a miserable village.

From Ashdod we trace the ark to Gath, fifteen miles south-east, and then again to Ekron, one of the royal cities, Josh. xiii. 3, ten miles north-north-east from Ashdod. This was on the borders of Judah, and a part of their territory. Josh. xv. 11, 46, 47. Admonished by the calamities of Ashdod and Gath, Ekron, fearing to retain the ark, returns it to the Israelites, after a captivity of seven months. 1 Sam. v., vi. Baal-zebub, the god of flies, was the god of Ekron. Prophecies against Ekron: Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 7. It is now a small village built of unburnt bricks and mud.

Bethshemesh, which first received the ark from the Philistines, 1 Sam. vi. 9, 20, is near ten miles south-east from Ekron, and somewhat more than this south-west from Jerusalem. The judicial death of thousands on this occasion, its supply of stores

for Solomon's table, 1 Kings iv. 9, the capture of Amaziah by Joash, 2 Kings xiv. 11, 12, 2 Chron. xxv. 21, and its capture by the Philistines from Ahaz, 2 Chron. xxviii. 18, are the principal incidents connected with the history of Bethshemesh. Many foundations and ancient walls of hewn stone, overspreading a low swell of ground just west of the modern village, mark the place and indicate the fallen greatness of this ancient town.

KIRJATH-JEARIM.

To Dr. Robinson belongs the honour of recovering, among many other towns, "the long-lost city, Kirjath-jearim," to which the ark was conveyed from Bethshemesh. This city he finds at Kuryet-el-'Enab, six or seven miles north-west from Jerusalem, and eight or ten north-east from Bethshemesh. The town is built on terraces upon the side of a hill. It was one of the dependencies of Gibeon, Josh. ix. 17, xviii. 25, 26, on the border of Benjamin. Here the emigrants from Dan encamped. Judg. xviii. 12. It was also the birth-place of Urijah the prophet. Jer. xxvi. 20. But this locality is chiefly interesting as the resting-place of the ark, which, for reasons which do not appear, returned no more to the tabernacle at Shiloh. Here chiefly it was kept for seventy years, until removed to Jerusalem by David, 1049 B. C. 2 Sam. vi. Forty-three years after which remove it was deposited in its final resting-place, the holy of holies in Solomon's temple. Here, shrouded in the awful effulgence of the Shekinah, the glory of which filled the most holy place in token of the Divine presence, it continued four hundred and fifty years, until the temple was destroyed. 588 B. C.

MIZPEH.

The twenty years specified in 1 Sam. vii. 2, marks a season of dreadful declension in Israel, during which time there was neither prophet nor judge in the land. The ark, the tabernacle, the solemn assemblies, and the worship of God, together with the administration of justice, were neglected, and the people wholly given over to the idols of Baalim and Ashtaroth.

At the end of this period Samuel reappears, the people return unto the Lord, and in a great convocation at Mizpeh acknowledge and inaugurate Samuel as judge and seer in Israel. Mizpeh is identified by Dr. Robinson as a lofty height, now known as Neby Samuil, about two miles north-east from Kirjath-jearim, and near twice that distance north-west from Jerusalem. It is 500 feet above the level of the adjacent plains, overlooking all the mountains round about Jerusalem, and commanding a vast prospect from the Mediterranean and the great plain of the coast to the Dead Sea, and the mountains of Moab beyond. Here, on this watch-tower, the people often assembled, Judg. xx. 1, xxi. 1; here Samuel offered sacrifice and judged the people, 1 Sam. vii. 5–16; here Saul was chosen king by lot, 1 Sam. x. 17; and here Gedaliah, the Chaldean governor, resided and was assassinated. 2 Kings xxv. 22, 23; Jer. xl., xli.

This Mizpeh of Samuel is to be carefully distinguished from others of the same name. There was a Mizpeh in Judah, Josh. xv. 38; another in Moab, probably the same as Kir-Moab, 1 Sam. xxii. 3; another in Gilead, the same as Ramoth-Mizpeh, Judg. xi. 29; Josh. xiii. 26; and yet a second in Gilead, north of the foregoing, where Jacob and Laban had their final interview, Gen. xxxi. 49; Judg. x. 17; Jer. xl. 6, 8; and another still, near Mount Hermon, east of the Waters of Merom. Josh. xi. 3, 8.

The scene of the overthrow of the Philistines by the tempest from heaven, the place where Samuel erected his Ebenezer, Shen, and Bethcar, found in the same connection, all are alike unknown. 1 Sam. vii. 10–12.

The circuit of Saul, 1 Sam. ix., which brings Saul first into connection with Samuel, together with Shalisha, Shalim, Zuph, and Zelzah, are involved in the same inexplicable difficulties as the site of Ramathaim-Zophim.

BEZEK.

Bezek, where, with incredible expedition, Saul mustered the hosts of Israel for the relief of Jabesh-Gilead, is supposed to have been near Scythopolis or Bethshean, on the west of the Jordan, and over against Jabesh-Gilead. It was probably the residence of Adonibezek. Judg. i. 5. This success was soon followed by the impiety, disobedience, and rejection of Saul at Gilgal. 1 Sam. xiii., xv.

JABESH-GILEAD.

Jabesh-Gilead was fifteen or twenty miles below the outlet of the Sea of Tiberias, and a few miles east of the Jordan. In a valley bearing this name Dr. Robinson has recently discovered the site of this town. It has already been mentioned. Judg. xxi. 6–14. In grateful remembrance of their deliverance by Saul, the men of this city went by night to Bethshean and brought his remains, and those of his sons, and caused them to be respectfully interred. 1 Sam. xxxi. 8–13; 2 Sam. xxi. 12–14; comp. 2 Sam. ii. 4, 7. Filled with admiration at the energy displayed in

his expedition against the Ammonites for the relief of Jabesh-Gilead, all Israel assembled at Gilgal and inaugurated Saul, previously anointed and elected, as king. 1 Sam. xi. 15. B. C. 1070 — 63.

MICHMASH.

1 Sam. xiii. About nine miles north by east from Jerusalem, and about half this distance south-east from Bethaven, Bethel, verse 5, lies Michmash, partly in ruins. Some two miles south, on the way to Jerusalem, is seen Geba, not Gibeah still inhabited. Between these places, from east to west, runs a deep valley, the Pass of Michmash, verse 23; Isa. x. 29. At Michmash and Gibeah, on either side of this pass, were stationed two divisions of Saul's lifeguard, verse 2. Jonathan commences hostilities at Geba, i. e. Gibeah, by breaking down a *military pillar* or *monument* of the Philistines at this place, not by smiting a garrison here. Incensed at this indignity, the Philistines encamp in great numbers at Michmash, while Saul withdraws to Gilgal, twelve or fifteen miles south-east, verse 7. After his sacrilegious sacrifice, which separates him from the throne of Israel, Saul advances with his terrified forces to Gibeah, verses 8–15, the two armies being separated only by the Pass of Michmash. Ophrah, toward which one band of the spoilers go, is six miles north by east from Michmash. Sherar must be the district beyond. Bethhoron is west from Michmash. Zeboim, distinct from the petty kingdom near Sodom, in the vale of Siddim, Gen. x. 19, xiv. 2, 8, appears to have been in a valley east of Michmash. Comp. Neh. xi. 34.

1 Sam. xiv. In the deep valley between Gebah and Michmash, are two remarkable hills, one on each side of the valley, standing out from the precipitous walls, of a conical or sugar-loaf form, with steep rocky sides. These must be Bozez and Seneh, the seat of Jonathan's bold adventure, which resulted in the flight of the Philistines toward Ajalon, west by south from Michmash, in the course of which retreat many thousands of them were slain, verses 1–46.

Encouraged by his signal success in the defeat of the Philistines, Saul now begins to extend his conquests over enemies more remote. He wages war with Zobah, a Syrian province north of Damascus, extending from Hamath to the Euphrates, whose king was again subdued by David, 2 Sam. viii. 3; v. 6; and yet again by Solomon. 2 Chron. viii. 3.

Ammon and Moab, east of the Dead Sea, were also drawn into conflict with Saul. Next he directed his forces against the Amalekites, in the desert south of Palestine, those ancient, marauding, hereditary enemies of the Hebrews, who had been predestined to destruction. Ex. xviii. 14; Deut. xxv. 19. Instead of utterly exterminating these, he retains the best of the cattle for booty, and after erecting a vain monument of his victory at Carmel, brings back Agag, their king, as a prisoner to Gilgal, with the best of the sheep. For this neglect of the Divine command, the irrevocable decree of exclusion from the kingdom was again pronounced against him by Samuel. 1 Sam. xv. 23.

BETHLEHEM.

1 Sam. xvi. The anointing of David to be the future king of Israel brings into notice Bethlehem, ever memorable as the birthplace of the royal Psalmist, but infinitely more sacred as the scene of the nativity of David's Royal Son, the Lord, our Saviour and Redeemer.

Bethlehem is six miles from Jerusalem, a little west of south, and east of the road to Hebron, on an oblong ridge, 2538 Paris feet above the Mediterranean, and about 60 feet higher than Jerusalem. It was called Bethlehem-Judah, to distinguish it from another Bethlehem in Zebulon. Josh. xix. 15; Judg. xii. 10. It is also called Ephrata, the fruitful, and its inhabitants Ephrathites. Gen. xlviii. 7; Mic. v. 2. It was the scene of the book of Ruth, the birthplace of David, and of his celebrated nephews, Joab, Abishai, and Asahel, and was fortified by Rehoboam. 2 Chron. xi. 6.

Bethlehem has been visited by many travellers, and been often described. We have selected the following description from the travels of Dr. Olin:—

"The first appearance of Bethlehem is very striking, in whatever direction it is approached. It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way, the street descends rapidly; farther on, and especially near the convent, it becomes tolerably level.

"The houses are solidly, though roughly built of the limestone of which this whole region is composed; but a large part of them are in a very dilapidated state, and uninhabited. A number are without a roof; of others, the walls are in a ruinous condition. The streets are narrow, and, though paved, are almost impassable for a horse.

"The inhabitants are all Christians, the Moham-

medans having been expelled and their houses broken down by Ibrahim Pacha, during the insurrection of 1834. I could not ascertain what is the probable population, though, from the extent of the town and the number of houses, it might contain from two to three thousand people; yet I have seen them estimated at not more than three or four hundred. This is certainly much below the real number.

"The environs of Bethlehem are beautiful, but they cannot be said to be well cultivated. There is, indeed, no good tillage in this country, though the best is perhaps about this ancient town. The soil is fertile, but it is encumbered with rocks, and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards."

Since Dr. Olin's visit to this city a very interesting and flourishing Christian settlement has been made near Bethlehem, for agricultural purposes, in connection with Christian missions. The object of this industrial association is to develop the capabilities of the soil, to give practical exemplification of the arts of husbandry, and of the culture of suitable crops, vegetables, and fruits—adopted as a means of restoring to this desolate country the blessings of civilized life, and of the Christian religion.

"The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen, in Palestine. The hill-sides by which it is bounded are terraced with great labour and care, and covered with fine fruit trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill-country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious, civilized population."

Below the heights of Bethlehem, in different directions, are small, fruitful valleys, in some of which Ruth followed the reapers of her kinsman Boaz. To the shepherds also, as they watched their flocks by night, the glory of the Lord shone round about them, while the angel of God brought them "good tidings of great joy, which shall be to all people," and the multitude of the heavenly host confirmed the joyful tidings by that chorus of the skies, "Glory to God in the highest, and on earth peace, good-will to men." Such high and holy associations cluster around the city of David, where Christ the Lord was born, which we will not disturb by intermingling the childish stories of legendary superstition.

[A. M. 3006+40=3046.]

CHAP. XVII. DAVID AND GOLIATH. B. C. 1063.

Shochoh, the scene of the rencontre of David, the youthful warrior of Israel, with Goliath, the Philistine giant, was fifteen miles south-west from Bethlehem, and five south of Bethshemesh, and a short distance south of the scene of Samson's exploits with the Philistines. 1 Sam. xvii. This is situated on an eminence over against a corresponding one on the north, where travellers locate Azekah. The valley of Elah, of the terebinth-tree, lay between them. In this same valley Dr. Robinson found an immense terebinth-tree, "spreading its boughs far and wide like a noble oak—under the shade of such a tree Abraham might well have pitched his tent at Mamre."

Chap. xviii.–xx. The advancement of David to be armour-bearer to Saul, and then a minstrel to soothe him with music in his fits of morbid melancholy and jealousy; the repeated expeditions of David against the Philistines; his marriage with the king's daughter, and the affection of Jonathan for him; his visit to Samuel; his residence at Naioth, the school of the prophets, near Ramah; and his departure from the court of Saul—all these eventful incidents in the life of David occupied apparently the space of only a few months.

WANDERINGS OF DAVID.

Chap. xxi., xxii. Nob, where David ate of the shewbread, and where, by the treachery of Doeg the Edomite, the priests of the Lord were slain, must have been just north of the Mount of Olives, as is indicated by the approach of the Assyrian, who, on these heights beyond the valley of Jehoshaphat, stands and "shakes his hand against the mount of the daughter of Zion, the hill of Jerusalem." Isa. x. 32.

From Nob we trace the fugitive twenty miles west-south-west across the country to Gath, in the borders of the Philistines, where, under the disguise of madness, he continues some months unknown.

Chap. xxi. Thence he flees to Adullam, supposed to be a few miles S. E. from Bethlehem, 6 east of the Pools of Solomon, and the Christian settlement in the Wady Urtas below, and some fifteen miles east by north from Gath. Thence he transfers himself and his father's family to Moab; and again, by the admonition of the prophet Gad, returns to the unknown forest of Hareth, in Judah. Chap. xxii. 5.

Chap. xxiii. Next he engages in a successful expedition for the deliverance of Keilah from the Philistines. This was a walled town, now lost, a few miles south and east from Gath, in Judah.

[B. C. 1096—40=1056.]

The treacherous ingratitude of the men of Keilah mpels him to seek his safety in concealment, which s finds in the wilderness of Ziph, four miles south-st from Hebron. Hachilah and Jeshimon, xxiii. 9, by the limitations of the narrative, must be re-rred to the same neighbourhood, but their situa-on is unknown. The treachery of the Ziphites com-els him to retire still farther south to Maon, the ruins f which Dr. Robinson found on a conical hill, seven r eight miles south-east by south from Hebron.

Next, after the return of Saul from the pursuit of im, he takes his position in the strongholds of En-di, on the western cliffs of the Dead Sea, fifteen iles or more north-east from Maon, and midway be-een the extremities of the Dead Sea. This was for me time the head-quarters of Lieut. Lynch in his e survey of this sea. The cliffs at this place over-ng the sea to the height of 1500 feet, the summit which commands a fine view of the vast, deep asm of the sea, shut in on both sides by lofty, pre-ipitous mountains. From the sides of these cliffs ws a copious fountain of sweet water. In some ve within this desert David cuts off the skirt of ul's robe. Chap. xxiv.

From this position he soon retires to the wilder-ss of Paran, on the borders of the great desert, uth of Judah and south-west of the southern ex-emity of the Dead Sea. Next follows the incident th Nabal, the churl of Carmel, between Maon and iph, six miles south by east from Hebron. Dr. obinson found Carmel occupying a beautiful grass-at, in a secluded valley surrounded by hills. A st reservoir, an ancient castle, and many founda-ons and broken walls, with the ruins of a church a little distance, indicate at once the former im-rtance and present desolation of Carmel. No pen as recorded the date or the means of its overthrow. hap. xxv.

We are deeply indebted to Dr. Robinson for the covery of these localities, the scene of David's anderings and trials, while frequently betrayed by eacherous foes, and hunted, like a partridge on the ountains, by the frenzied and relentless king to hose throne Heaven had appointed him. The reader ill readily sympathize with the traveller in the notions with which he explored and brought to ght these long-lost localities of Scripture history.

"We were here in the midst of scenes memorable f old for the adventures of David, during his wan-erings in order to escape from the jealousy of aul; and we did not fail to peruse here, and with he deepest interest, the chapters of Scripture which cord the history of those wanderings and adven-ures. 1 Sam. xxiii. 13 *seq.*; xxiv., xxv., xxvi. Ziph and Moan gave their names to the desert on the east, as did also Engedi; and twice did the inhabitants of Ziph attempt to betray the youthful outlaw to the vengeance of his persecutor. 1 Sam. xxiii. 19, xxvi. 1.

"At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for 'every one that was in dis tress, and every one that was in debt, and every one that was discontented gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men.' 1 Sam. xxii. 2 They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. 1 Sam. xxv. 7, 14–16.

"Hence, when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival; and sent a messenger recounting his own services, and asking for a present: 'Wherefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants and to thy son David.' 1 Sam. xxv. 8, 9.

"In all these particulars we were deeply struck with the truth and strength of the biblical descriptions of manners and customs, almost identically the same as they exist at the present day. On such a festive occasion, near a town or village, even in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be only the transcript of that of David."

Chap. xxvi. xxvii. Having again spared the life of Saul at Hachilah, David returns across the country to Achish of Gath, where, a year and a half or two years before, he had played the madman; and settles by the grant of Achish in Ziklag, one of his dependencies apparently in that vicinity, which has not been recovered. From this place he goes on an expedition against several tribes that inhabited the desert south of the Philistines, xxvii. 8, and again against other tribes on the south of Judah, who seem to have been confederates of his people Israel. xxvii. 10–12.

DEATH OF SAUL. B. C. 1056. MOUNTAINS OF GILBOA AND HERMON.

Chap. xxviii.–xxxi. The Philistines again renew hostilities with Israel on the plain of Esdraelon, at the base of the mountains of Gilboa. These rise out of the eastern portion of the plain, fifty miles north by east from Jerusalem They attain to only

the height of 1800 feet, and extend some distance, south-east, toward the Jordan. Three miles north of them is the parallel chain of Little Hermon. These two heights mark the position of the two armies; Saul and his men on the western height of Gilboa, the Philistines on those of Hermon. Endor is beyond Hermon, on the northern slope. Saul, in distress, abandoned of God, passes by night across the valley and over Hermon, beyond the camp of the Philistines, to consult the sorceress at Endor. xxviii. 7–25. Aphek, another station of the Philistines, is said by Jerome and Eusebius to have been near to Endor.

Either a deep well below Jezreel, on the north of Gilboa, noticed by Wilson, or a natural fountain farther east, mentioned by Robinson, was doubtless the fountain by which the Israelites pitched their camp. The scene of the fatal battle where "the men of Israel fled from before the Philistines, and fell down slain on Mount Gilboa," was the valley between Hermon and Gilboa. xxxi. Here, upon the "high places" of Gilboa, where, more than 200 years before, Gideon had routed the host of Midian, Saul and Jonathan, the beauty of Israel, were slain. "The battle went sore against Saul;" and, "wounded by the archers," so that he could not escape, he fell upon his own sword, a guilty suicide, rather than fall into the hands of the enemy. The chronology of this period is confused, but according to our chronologist this unhappy and wicked prince could not have reigned more than fourteen, nor less than seven years.

ZIKLAG.

David had accompanied the Philistines on this expedition, but, before the battle, had returned by reason of the distrust of the Philistines. Chap. xxix. In his absence, a marauding party of Amalekites, in revenge for his victory over the Geshurites, Gezerites and Amalekites, 1 Sam. xxvii. 8–9, have come up from the desert, smitten and burnt Ziklag, and carried away captive his wives. David immediately pursues after them, surprises them at the brook Besor, below Gaza, and nearly exterminates the tribe, of whom little more is heard in history.

THE ELDERS OF JUDAH. 1 SAM. XXX. 26–31.

To the elders of the cities in the south of Judah who had shown kindness to him as an outlaw, David now sends presents in return from the spoils of the Amalekites. xxx. 27–31. Instead of Bethel, Thenius reads Bethzur, the name of an ancient fortress of great strength, five miles north-north-west from Hebron, the ruins of which are still extensive, in connection with a fountain and an ancient tower. South Ramoth was undoubtedly south of Hebron, on the borders of the desert of Jattir. Aroer and Eshtemoa were in the same direction, nearly in a line south from Hebron. Rachal, Siphmoth, Chorashan, and Athach are quite unknown. Hormah, of which frequent mention has been made, is located by geographers in the neighbourhood of Kadesh-Barnea.

CHAPTER VII.

THE PERIOD OF THE MONARCHY; FROM DAVID TO THE BABYLONISH CAPTIVITY, 450 YEARS.

A. M. 3046 + 450 = 3496. B. C. 1056 — 450 = 606.

THE CIVIL WAR.

AFTER the death of Saul, David is acknowledged as king of Judah, and establishes himself at Hebron. The other tribes adhere to the house of Saul, and Ishbosheth his son is by Abner proclaimed king at Mahanaim, beyond Jordan. Thus a civil war begins between these two rival claimants for the throne, conducted by Abner, the cousin of Saul, and Joab, the nephew of David, men of renown and consummate military talents.

Abner soon transfers his forces to Gibeon, near Gibeah, the seat of Saul's kingdom, where they are met by Joab at the head of David's men. Here the challenge of Abner to Joab brings defeat upon him and his party. 2 Sam. ii. Ammah, "that lieth before Giah," near the wilderness of Gibeon, must have been near this city itself, 2 Sam. ii. 24, but nothing is known of them. The same is true of the district or pass of Bithron, through which Abner retreats to Mahanaim. 2 Sam. ii. 29.

Laish, whence David, through the agency of Abner, recovered his wife, Michal, the daughter of Saul, has already fallen under our notice as Dan, in the north of Palestine.

Bahurim, to which her husband followed her weeping, is near Jerusalem, north east of the Mount of Olives, where also Shimei cursed David in his flight from Absalom. 2 Sam. iii. 16, xvi. 5.

Beeroth, the native place of Baanah and Rechab

the assassins of Ishbosheth, 2 Sam. iv. 2, was eleven miles north of Jerusalem, and one of the dependencies of Gibeon. Josh. ix. 17, xviii. 25. At the time of the writing of the book of Samuel the town was no more inhabited, the inhabitants having fled to the neighbouring city of Gittaim. The revolt of Abner and the assassination of Ishbosheth result, at the end of two years, in the termination of the civil war, and the inauguration of David as king over all the tribes.

After a reign of seven and a half years at Hebron, David takes Jerusalem, 1049 B. C., from the Jebusites, and makes it the seat of his kingdom. Millo appears to have been a fortress for the defence of Zion at the north-east, toward Mount Moriah.

THE PHILISTINES IN REPHAIM.

Thrice these wakeful enemies of Israel advance to the very gates of the city, and suffer a signal defeat in Rephaim, a broad valley lying just without the city, at the south-west, and running off in a narrow defile through the mountains to the land of the Philistines.

Baal-perazim appears to be some mount in the line of this valley, not far from Jerusalem. 2 Sam. v. 20; 1 Chron. xiv. 11; Isa. xxviii. 21.

GEBA. 2 SAM. V. 25.

In their second repulse the Philistines withdrew to Geba, on the northern line of Benjamin, 2 Kings xxiii. 8, near to Gibeah, but distinct from it. It was rebuilt by Asa, with stones from Ramah, from which circumstance it would seem to have been near this place. 2 Kings xv. 22; 2 Chron. xvi. 6. We have thus these two towns, Geba, and Gibeah of Benjamin, or Gibeah of Saul, in the immediate vicinity of each other. From Geba the Philistines turn in a southwest direction across the country to Gazer, on the north of their land. Comp. 1 Kings, ix. 15, 16.

REMOVAL OF THE ARK OF THE COVENANT. B. C. 1049.

Chap. vi. Baalah, from which the ark of the covenant was removed to Jerusalem, is only another name of Kirjath-jearim, 1 Chron. xiii. 6, where it had remained sixty-eight years.

DAVID'S VICTORIES.

Chap. viii., 1 Chron. xviii. David now extends his conquests over the surrounding nations; first over the Philistines, from whom he takes Metheg-Ammah, *the bridle-bit of the metropolis,—i. e.* the metropolis which in 1 Chron. xviii. 1 is Gath,—then Moab and Edom, east and south of the Dead Sea, and extends his conquests quite to the eastern arm of the Red Sea. Damascus, Hamath, and Zobah, on the north, as far as the Euphrates, are also subdued under his arms.

VALLEY OF SALT.

David, in his military expedition to Northern Syria, greatly enriched himself with various treasures, which he dedicated to the Lord, and "gat him a name when he returned from smiting of the Syrians in the *valley of salt*, being eighteen thousand men." 2 Sam. viii. 13. We are indebted to Mr. Thompson for a lively and graphic description of this remarkable locality, which hitherto has been but little known, and seldom visited by European travellers.

It is some distance above Hamath, and twenty-four miles south-east of Aleppo. The incrustations which are gathered here are carried to a neighbouring village, where they are sorted, dried, winnowed, and sold to all parts of the country.

"This vale of salt is the most extraordinary place that I have yet visited. There was the shore, a short distance in advance of us, as distinctly marked as that of the ocean; but what was my surprise not to find one drop of water—nothing but a boundless extension of incrusted salt!

"A vast expanse of glassy salt, glowing in the burning sun of August—an oppressive, saddening, *dismal* brightness. I have rarely felt such a sadness at heart as when steeped, *drenched* in this flood of glory. The very atmosphere trembled, and *simmered*, and quivered, as if it were molten silver. The excess of brightness was terrible, and the total silence and utter absence of any manifestations of life were oppressive. It is a vale of utter death, polished and burnished into intolerable and horrid splendour. It is four days' ride in circumference.

"In winter this whole region is actually a lake, with its margin as accurately defined as any other, but by August the water has all evaporated, and a crust of white, coarse-grained salt has been deposited over the entire surface. I nowhere saw this crust thicker than half an inch. The quantity, however, depends upon the amount of rain during the winter, and it is said, sometimes, and in certain places, to be several inches in thickness."

On the south-eastern margin of this vale, our traveller was informed that very extensive ruins are found, which bear the name of Zobah or Zebah. This place he supposes marks the site of Hadadezer's

capital, which David took and destroyed. From this region to the Euphrates it is "without inhabitant."

Lo-debar, from whence David called to his court Mephibosheth, the only surviving son of Jonathan, was in Gilead, beyond Jordan, not far from Mahanaim. 2 Sam. ix.; xvii. 27.

SYRIAN CONFEDERACY.

Chap. x. But little is known of the Syrian states which were drawn into this grand confederacy with Hanun against David. Zobah was north and east of Damascus; Bethrehob south-west, around the western base of Mount Hermon. Maacah and Ishtob are located on the maps south of Hermon and east of the Waters of Merom. The confederacy embraced the provinces north and north-east of Palestine to the Euphrates. The first defeat of the confederate army was at Medeba, 1 Chron. xix. 7, already described, seven miles south of Heshbon. Helam, the scene of the second defeat under David in person, is supposed to have been near the Euphrates, beyond the desert, north-east of Damascus.

Chap. xi., xiii., xiv. Rabbah of Ammon, the scene of the tragical death of the noble and unsuspecting Uriah, has been already mentioned.

Baal-hazor, near Ephraim, where Amnon was assassinated by Absalom, appears to have been fifteen or twenty miles north-east from Jerusalem.

Geshur, to which Absalom fled, was in the days of Joshua a powerful tribe, extending from Bashan, east of the sea of Galilee, to Mount Hermon. Josh. xii. 5.; Deut. iii. 14.

The kingdom of Talmai is assigned, by conjecture, to the country of the Jordan, between Huleh and Tiberias. Tekoah, the residence of the wise woman at whose instigation Absalom was recalled, was twelve miles south by east from Jerusalem, on an eminence commanding an extensive prospect, and overlooking at various points the Dead Sea and the mountains of Moab beyond. It was fortified by Rehoboam, and distinguished as the birthplace of the prophet Amos. It also gave a name to the desert region lying east of it toward the Dead Sea. The ruins of the place cover an extent of several acres, and consist of the foundations of houses, the remains of an ancient tower or castle, and a Greek church.

THE REBELLION OF ABSALOM, AFTER 1027 B. C.

This occurs near the thirtieth year of David's reign. Giloh, the birthplace of the talented and unprincipled Ahithophel, is only known to have been in the hill-country of Judah. Josh. xv. 51.

On his return, Absalom began his treasonable designs against the king his father. After four years, which is assumed as the true reading of 2 Sam. xv. 7, Absalom openly begins his rebellion at Hebron, and soon advances to Jerusalem. David, in the mean time, passes out at the eastern gate of the city, and crossing the brook Kidron, in the valley below, ascends the Mount of Olives barefoot, and having his head covered, and weeping, as he goes on his flight toward Jordan.

Just beyond this mount, at Bahurim, he meekly receives the revilings of Shimei; and, pursuing his journey, crosses the Jordan, apparently at some distance beyond Jericho, and makes a stand against his rebellious son at Mahanaim, in Gilead, where Ishbosheth formerly held his court. 2 Sam. xv., xvi., xvii.

En-rogel, where "Jonathan and Ahimaaz stayed," xvii. 17, the seat of Adonijah's conspiracy, 1 Kings i. 9, was in the valley of Jehoshaphat, south of the city, just below the junction of Hinnom with this valley. It is a quadrilateral well, 125 feet in depth, and a fountain of living water.

The Wood of Ephraim, where Absalom was slain, B. C. 1023, 2 Sam. xviii. 6, 17, was beyond Jordan, near Mahanaim.

Abel-beth-maachah, to which Joab, on the return of David to Jerusalem, pursued the fugitive rebels under Sheba, the son of Bichri, was in the extreme north of Palestine, north by west from lake Huleh, and north-west of Laish or Dan and Banias, the Cæsarea Philippi of the New Testament. It was a walled town of importance. Eighty years afterward it was taken and sacked by Benhadad, king of Syria, 1 Kings xv. 20; 2 Chron. xvi. 4; and 200 years later, by Tiglath-Pileser, 2 Kings xv. 29, from Assyria.

2 Sam. xxi. Zelah of Benjamin, where Saul and Jonathan were buried, verse 14, and Gob, the scene of battle with the Philistines and their giant captains, verses 18, 19, are altogether unknown.

These victories terminated the military expeditions of David; and his death soon followed, B. C. 1016, after a reign of forty years. Ardent and impulsive, his passions betrayed him into great errors and grievous sins, which, with the deepest penitence, he confessed and bewailed; devoutly religious, he zealously promoted the piety of the people; brave, valiant, and magnanimous; prudent in war, mighty in battle, he was the "light of Israel," and both the admiration and the terror of his enemies. He united in himself an extraordinary combination of

the talents of the statesman, the warrior, and the poet, in which all history, whether profane or sacred, offers no superior.

ACCESSION OF SOLOMON TO THE THRONE, 1017 B. C.

At the age of eighteen or twenty this youthful monarch inherited the empire of his father, extending from the Euphrates to the Mediterranean, or, as in 1 Kings iv. 24, from Tiphsah, a city on the Euphrates, to Azzah or Gaza, and from the mountains of Lebanon to Egypt and the Ailanitic Gulf; and comprising a population of more than 5,000,000. At peace with all the nations of the earth, he opened an extensive commerce with foreign countries, and made his metropolis the seat of the refinements and arts of civilized life. He adorned it with palaces, and with his famous temple, the most gorgeous that was ever consecrated to the worship of God. But his various appliances of luxury and effeminacy exhausted the resources of his people; his foreign alliances also introduced idolatry, degeneracy, and corruption, which sadly tarnished the splendour of his reign, so that in old age he became as ingloriously distinguished for his effeminacy and folly as in youth he had been renowned for his wisdom.

JERUSALEM.

This holy city, so renowned in the history of the Jewish nation and of the world, so celebrated in sacred song as beautiful for situation, an eternal excellency, the joy of many generations, so mournfully interesting for its sacred, solemn associations—this venerable city is in the midst of the central chain of mountains which runs north and south through Palestine, on the boundary-line between the tribes of Benjamin and Judah, thirty-three miles from the sea, and twenty-four from the Jordan, and nearly the same distance north of Hebron. It occupies an irregular promontory in the midst of a confused sea of rocks, crags, and hills. Here, on her rocky heights, she sits dreary, silent, and solitary, amid surrounding desolation.

The promontory of the city begins at the distance of a mile or more north-west of the city, at the head of the valleys of Jehoshaphat and Gihon, which gradually fall away on the right and left; and, sinking deeper as they run in a circuitous route around the opposite sides of the platform of the city, unite their deep ravines at some distance south-east of the city, and five hundred feet below the level of its walls. Perched on this lofty promontory, the sacred city dwells on high, at an elevation of 2610 feet above the level of the sea; surrounded on three sides by the intrenchments of her valleys and rocky ramparts, her place of defence is the munitions of rocks.

The valley of Jehoshaphat, on the north, runs nearly east for some distance, then turns at a right angle to the south, and opens a deep defile below the eastern walls of the city, between it and the Mount of Olives. The valley of Gihon pursues a southerly course for some distance, then sweeps in a bold angle around the base of Mount Zion, and falls by a rapid descent into a deep narrow watercourse, which continues in an easterly direction to its junction with the valley of Jehoshaphat.

The platform of the city is divided into four quarters of unequal elevation, two of which are familiar in sacred history as Mount Moriah and Mount Zion. The real valley of Gihon, according to Dr. Barclay, begins north-west of the Damascus Gate, and, entering the city here, unites, at the north-west angle of the Temple area, with the Tyropœon, which in its progress to the south sinks into a deep valley, and divides the city into two sections, of which the eastern was occupied by Mount Moriah, on which stood the temple. The western division was occupied by Mount Zion, where was David's house and the royal residence of his successors. These two heights were united by a bridge crossing the Tyropœon by a lofty arch, or rather by a series of arches it would seem, for the Tyropœon is here 380 feet wide, of which one of the bases remains to this day. The Tyropœon below the walls on the south corresponds to the valley of Hinnom, which name is also applied to the lower part of Gihon, south of the city.

Another valley less distinct, traverses the city from west-south-west to east-north-east to the eastern gate of the city, forming two eminences north of Zion and Moriah, which bear the names of Akra and Bezetha: the former, on the west, includes what tradition recognises as Mount Calvary.

Moriah, the temple mount, the south-east division of the city above the valley of Kidron or Jehoshaphat, is 2610 feet above the level of the sea; Mount Zion, south-west of Moriah, rises 100 feet higher.

CALVARY, OR GOLGOTHA.

The limits of this work will not allow us to enter into details respecting disputed localities, or state the reasons adduced in defence of opposing opinions. The plan of the ancient city, as drawn by Kiepert, supposes the place of the holy sepulchre to have been without the second wall, and the possible if not the probable site of the crucifixion. Dr. Robinson contends with great earnestness and ability, that it

must have been within that wall, and, therefore, cannot designate the place of the crucifixion; because our Lord suffered without the city. Heb. xiii. 12. His reasoning must be conclusive, it would seem, to every unprejudiced observer who has visited the sepulchre. But many, with great learning and ability, defend the tradition which refers the scene of our Saviour's suffering to the site of the Holy Sepulchre. The discussion is sustained with great ability in the works of Dr. Robinson, Williams, Schultz, Tobler, Von Räumer, &c. In Map I. the lines of the second wall are drawn to represent both theories.

OPHEL.

From the southern base of the wall of Mount Moriah, between the valleys of Jehoshaphat and the Tyropœon, a high tongue of land descends to the junction of these valleys below, at the distance of 1550 feet, where is the fountain of Siloam. On the eastern side of the same mount there is a descent of 125 feet by a steep declivity to the valley of Jehoshaphat. Add to this the elevation of the walls and the platform of the temple, the pinnacle where Jesus stood on the last great day of the feast is 200 feet or more above the valley.

MOUNT OF OLIVES.

Beyond the valley of Jehoshaphat, east of Jerusalem, the Mount of Olives rises boldly up to the height of 2850 feet above the level of the sea, overlooking every part of the city at the height of 150 or 200 feet, and commanding a wide prospect over the mountains of Ephraim on the north, the hill-country of Judea on the south, the valley of the Jordan, the Dead Sea, and the mountains of Moab beyond on the east and south-east.

UPPER AND LOWER POOLS.

Above the bend in the valley of Gihon, south-west of Zion, is a large reservoir or pool, formed by a wall, running like a mill-dam across the valley. This pool is 592 feet in length, 275 in width, and 42 deep. Some distance above, on the west side of the city, is another pool, of about half the dimensions of the former, which, except in severe drought, discharges a considerable stream of water. At one of these pools, Solomon was anointed king. 1 Kings i. 32–39.

The present pool is now supplied by the drainage of the ground above it, but it is supposed once to have been fed by a living fountain, which Hezekiah closed and conducted by a hidden channel into the city. 2 Chron. xxxii. 30, xxxiii. 14; Sirach xviii. 17. Just without the western wall of the temple mount there is a well, which travellers have explored to the depth of eighty feet, with a gallery running south eighty-two feet. The water exudes from the rocks, but has no connection with the pools, either of Hezekiah or of the Temple area. The modern city is dependent chiefly on the winter rains for water, which is retained in cisterns beneath every house for use through the summer months.

ANCIENT FOUNDATIONS.

Jerusalem retains few traces of her ancient grandeur, except near the base of the western wall around the area of the temple. This wall is composed of immense stones of different sizes, from twenty to thirty feet in length, and from four to six in thickness, which are supposed to be the remains of the ancient walls of Solomon. De Saulcy describes similar indications of the original structure on the eastern and southern base of the existing walls of the city. Within the walls, and beneath the platform of the temple, are still to be found immense *crypts* or broad arched avenues under ground, which evidently led up to the temple, "whither the tribes went up, the tribes of the Lord, to give thanks unto the name of the Lord." Two of these arched ways, each 19 feet wide and 247 in length, opened a magnificent passage to the temple above. These are now carefully walled up, but our missionary, Dr. Barclay, has enjoyed the rare privilege of exploring minutely these ancient aisles. The arches are of hewn stone, and evidently of ancient Jewish architecture, and the noblest that are seen in the country. "As I walked through the broad aisles, in a stillness broken only by the sound of my footsteps, it was a thrilling thought that I was treading one of the avenues through which the tribes had passed to the temple. I seemed to see the throng of worshippers and hear their chant: 'I was glad when they said unto me, let us go into the house of the Lord. I will pay my vows now in the presence of all the people, in the court of the Lord's house, in the midst of thee, O Jerusalem! Praise ye the Lord!'"

Of the walls, ancient and modern, of the ancient gates of the city, and generally of the topography and history of this city, we forbear to speak. These would themselves require a volume quite exceeding the limits of this work.

The modern city has three principal gates—the Yafa or Jaffa gate on the west, the Damascus gate on the north, and the eastern gate. The modern city is divided into several wards, according to the several religious denominations that inhabit them—the Jewish quarters in the Tyropœon; between

Zion and Moriah the Armenian. These
e indicated with distinctness in the plan of
which forms the frontispiece of this book,
rith the plan of the ancient city, should be
r studied in this connection.

ave spoken of the wide and wonderful land-
er which the eye ranges from the summit
[ount of Olives. But the prospect, however
ng, is forgotten in view of other scenes nearer
e overpowering.

are standing where stood the compassionate
as he beheld the devoted city and wept over
ow you is the valley of Jehoshaphat, and
Jethsemane," so suggestive of sad and sooth-
itation; there the Saviour of men knelt and
nd wept; and there, in the mysterious, awful
his abandonment and his agony, he was be-
nto wicked hands to be crucified and slain.
ınd beyond the valley of Jehoshaphat and
ıane, there lies in full view before you the
ity—Zion, city of our God. There stood his
there, in the most holy place, rested the
his presence, overshadowing the mercy-seat.
Mount Zion, beautiful for situation. "On
nit, at some hundred paces from Jerusalem,"
martine, "stands a mosque, and a group of
edifices, not unlike a European hamlet,
with its church and steeple. This is Zion!
ce, the tomb of David! the seat of his inspi-
ıd of his joys, of his life and his repose! A
bly sacred to me, who have so often felt my
uched, and my thoughts rapt by the sweet
f Israel! the first poet of sentiment! the
lyrics! Never have human fibres vibrated
ıonies so deep, so penetrating, so solemn.
ıas the imagination of poet been set so high,
ıs its expression been so true. Never has
of man expanded itself before man, and be-
d, in tones and sentiments so tender, so
etic, and so heartfelt."

sits the sacred city, like a bereaved and
widow, mourning over her absent and re-
ord, beautiful still, though desolate and in

avellers agree in their representations of the
ering impression produced by the first view
oly City, so singular in situation, so striking
ry, so sacred in hallowed associations.
loomy silence and solitude of this devoted
entire harmony with the stern and awful
around, are forcibly sketched by Lamar-

noise arises from her squares and streets, no
ad to her gates from the east or from the
west, from the north or from the south, except a few paths, winding among the rocks, on which you meet only half-naked Arabs, some camel-drivers from Damascus, or women from Bethlehem or Jericho, carrying on their heads baskets of raisins from Engedi, or a cage of doves, to be sold on the morrow under the terebinthuses beyond the city gates.

"No one passed in or out; no mendicant even was seated against her curbstones; no sentinel showed himself at her threshold; we saw, indeed, no living object, heard no living sound; we found the same void, the same silence at the entrance of a city containing thirty thousand souls, during the twelve hours of the day, as we should have expected before the entombed gates of Pompeii or Herculaneum."

The Jews have a custom singularly expressive and touching, and equally in harmony with the mournful associations which cluster around the holy city. At the foot of the western enclosure of the temple mount, where the walls tower to the height of sixty feet, are evident indications that the large stones at the base are the identical remains of the ancient wall of Solomon's temple. This portion of the wall they denominate the "mourning wall." It is visited by every Israelite on each feast and festival, and on every Friday afternoon. Here, in confident yet mournful expectation of again treading these courts of the Lord, which have so long been profaned by the foot of the Mussulman alone, the Jews reverentially bow their heads and repeat their wailings together in a most plaintive dirge, rehearsing various portions of their sacred psalms and prophetic lyrics expressive of their confiding lament. "How long yet, O Lord! O Lord our God, how long!" (App. VI.)

Reft of thy sons, amid thy foes forlorn,
Mourn, widowed queen! forgotten Zion, mourn!
Is this thy place, sad city, this thy throne,
Where the wild desert rears its craggy stone;
Where suns unblest their angry lustre fling,
And wayworn pilgrims seek the scanty spring?
Where now thy pomp which kings with envy viewed;
Where now thy might, which all those kings subdued?
No martial myriads muster in thy gate;
No suppliant nations in thy temples wait;
No prophet bards thy glittering courts among
Wake the full lyre and swell the tide of song.
But lawless Force and meagre Want are there,
And the quick-darting eye of restless Fear;
While cold Oblivion, mid the ruins laid,
Folds his dark wing beneath the ivy shade. HEBER.

TYRE.

This renowned city, in the age of Solomon, had been founded as long as our Eastern cities, Boston or New York, have been. It had become the great

[A. M. 3046+450=3496.] [B. C. 1056—450=606.]

commercial city of antiquity, alike distinguished for its vast commerce, its various manufactures, its skill in the arts, and its immense wealth. Her merchantmen were princes in wealth and power, who had heaped up silver as the dust, and fine gold as the mire of the streets. The elder Hiram had assisted David to build his palace by sending him cedar-trees, carpenters, and masons. The temple of Solomon owed its curious workmanship and magnificence to materials, artisans, and exhaustless wealth drawn from the same source. 1 Kings v., vi., vii. The superintendent of the work was from Tyre, a genius who excelled in almost all the arts. 2 Chron. ii.; 1 Kings vii. 13 *seq.*

About a century after Solomon, Carthage was built by a colony from Tyre, a little less than 900 years before Christ. Cyprus, Utica, and Cadiz were also colonized from the same source. Strabo, indeed, represents her as having planted no less than 500 cities along the shores of the Mediterranean and the coasts of the Atlantic.

The city itself was situated near the northern line of Galilee, 100 miles or more north-west from Jerusalem, and thirty from the Sea of Galilee. It was built along the coast, and on a small island a short distance from the shore. Such was the strength of its position, and such its resources, that it sustained, 720 B. C., a siege of five years from the Assyrians, who abandoned the effort as hopeless. Near 200 years later, it sustained a siege against the Babylonians for thirteen years; and still later by 200 years, it maintained a defence against Alexander for seven months, who finally reduced the city by casting up a mound against it, and running out a mole to connect it with the mainland.

Much of the original island is now, according to the prediction against it, "a place to spread nets upon." The western shore is a ledge of rugged rocks, fifteen or twenty feet high, against which "the waves of the Mediterranean dash in ceaseless surges." This shore is strewed, from one end to the other, with columns of red and gray granite of various sizes, the only remaining monuments of the splendour of ancient Tyre. At the north-west point of the island, forty or fifty such columns are thrown together in one heap, beneath the waves.

The downfall and permanent desolation of Tyre is one of the most remarkable exemplifications of the fulfilment of prophecy which the annals of the world exhibit. Compare in this connection, Isa. xxiii. and Ezek. xxvi.–xxviii.

COMMERCE AND MERCHANDISE OF TYRE.

The merchandise and the commerce of Tyre, as described by Ezekiel, chap. xxvii., were connected with almost all the nations of the earth; from which she gathered wealth to perfect her beauty, and men to complete her armies and her navies. Under the similitude of a noble ship, the prophet sets forth the care with which the builders perfected her beauty.

Lebanon and Hermon (*Senir*) were laid under contributions for fir-trees and cedars. Bashan (*Gilead*) and the coasts of Cyprus (*the isles of Chittim*) for other materials. Her sails were of fine linen, from Egypt, and her purple awnings, from the Grecian islands, (*the isles of Elisha.*) This splendid symbolical ship of state was provided with mariners from Zidon, Arvad, and Gebal.

Arvad is an island near the coast from 100 to 125 miles north of Tyre, and still containing two thousand inhabitants. It was a place of great strength and greater antiquity, but its long story of three or four thousand years is irrecoverably lost.

"Who can tell the history of Arvad? In what volume is it recorded? Isaiah, twenty-five hundred years ago, asks, 'Where is the king of Hamath and the king of Arphad?' And Jeremiah, a hundred years later, responds, 'Hamath is confounded, and Arphad, for they have heard evil tidings; they are faint-hearted, there is sorrow on the sea, it cannot be quiet.'"

Gebal is the modern Jebeil, on the coast, perhaps twenty-five miles north of Beirut. "The most remarkable thing about Jebeil is the multitude of granite columns which are built into the walls and castles, choke up the small harbour, and lie scattered over the fields. Beautiful sarcophagi are also frequently dug out of the ruins."

The armies of Tyre were filled with soldiers drawn from the remotest countries—from Persia on the east, and from Phut and Lud, distant provinces of Egypt, on the south.

The Gammadims are not a people, but warriors, heroes, and renowned men upon her walls.

Her merchandise was with Tarshish in the far west, and Javan, Tubal, and Meshech, on the north-east, provinces in the Caucasian mountains, between the Caspian and Black Seas. Javan in this place, according to Havernick, is some province near Tubal and Meshech, which, like them, was engaged with Tyre in the slave-trade.

Togarmah, *Armenia*, traded in these things.

Dedan and the neighbouring isles also brought thither their merchandise. There were two persons of this name, both of whom gave names to different tribes. The first, descended from Abraham; in Northern Arabia near Idumea or Edom. Gen. xxv. 3; Isa. xxi. 13; Jer. xxv. 23, xlix. 8; Ezek. xxv.

18, xxvii. 20 This tribe is mentioned below, verse 20. But Dedan, in the passage now under consideration, traded in the productions of Southern Arabia. Havernick and Knobel locate them near the Persian Gulf, and suppose the islands of that region to be the isles in question. Ezek. xxxviii. 13.

Minnith, Ezek. xxvii. 17, is a city of Ammon. Judg. xi. 33. Pannag is not a town, but some delicacy, which was an article of trade.

Helbon, verse 18, now bearing its ancient name, occupies a delightful glen in a wild gorge of the mountain fifteen miles north-west from Damascus. It is still as famous for its rich grapes as when it supplied the mart of Tyre with her choicest wine.

Arabia and Kedar, verse 21, are wandering Bedawins, who rove in caravans over these regions, engaged in the carrying trade of the desert.

Sheba and Raamah, verse 22, are Southern Arabia—Arabia Felix, east of the southern part of the Red Sea.

Haran, Canneh, and Eden, verse 23, are in Mesopotamia. Comp. 2 Kings xix. 12. The second, probably Ctesiphon, on the Euphrates, opposite Seleucia. Eden, Havernick supposes, may have been the capital of the province of Telassar, lying between the Tigris and Euphrates, just above their junction. Isa. xxxvii. 12. These cities, according to this commentator, were the merchants of Sheba, that rich and remote province of Arabia. But the mercantile relations of Tyre were even more extensive, for Chilmad and Asshur, that is, all Assyria, was engaged in trade with her.

CEDARS OF LEBANON.

Lebanon, that "goodly mountain," and the cedars thereof, the pride of its forests, are so often mentioned in the history of Solomon as to deserve a passing notice.

The cedars are about forty miles north-east from Beirut, nearly 7000 feet above the level of the sea, and 2000 below the summits of Lebanon, which stand around to shelter and protect them on the north, the east, and the south. The little dell occupied by the cedars is not far from 210 yards in diameter. They are about four hundred in number, and are from one foot to three, four, and five feet in diameter; several are from six to ten, and one is forty feet in circumference a short distance above the ground, when it soon sends off five immense branches, each from three to five feet in diameter, which shoot up almost perpendicularly, thus, in reality, constituting five trees of immense size. Many of the cedars are dual, a few triple and quadruple, slightly diverging a short distance above the ground, and forming independent trunks straight and beautiful.

No certain estimate can be formed of the age of these trees; but, if we may rely on the circular grains as chronicling their ages, those of six feet in diameter may be probably some two thousand years old. At this rate, the giant tree mentioned above may have breasted the tempests of 4000 winters. It might have spread abroad its branches before the days of Abraham, and invited even Noah himself to recline beneath its shade. The largest and oldest of the cedars (twelve in number) retain little symmetry or beauty. Their majesty is now their greatest charm. None of the works of man—not even those of Karnac and Baalbec—so impress and awe the mind. They are the works not of man, but of God,—"the cedars of Lebanon which he hath planted." One aged tree, having a defect in its trunk near the ground, has thrown out a large, strong arm to another twelve feet distant, which, perfectly uniting itself with this arm, sustains and supports its venerable but infirm companion.

Many other cedars are found in different parts of Lebanon, but no grove so extensive or growth so large and venerable as this.

COMMISSARIES OF SOLOMON.

These are not mentioned in geographical order, but in the order perhaps in which they furnished supplies for his household. The rotation of these was—

1st. From Mount Ephraim. 1 Kings iv. 8.

2. Verse 9. From the tribe of Dan on the western slope of the mountains, and the plain along the borders of the Philistines as far as Gaza, in the vicinity of which Dr. Robinson locates Bethhanan. Elon is a distant town near Timnath and Ekron. Josh. xix. 43. Shaalbim was near Ajalon, Josh. xix. 42; Judg. i. 35, in Dan. Makas is unknown.

3d. Verse 10. Socho, twelve miles south from Hebron and Hepher, Josh. xvii. 17, in the uttermost cities of the children of Judah toward the coast of Edom southward, Josh. xv. 14, represents the south-east part of Judah.

4th. Verse 11. Dor, on the coast above Joppa, ten miles above Cæsarea, and fifteen below Mount Carmel, represents the plain of Sharon.

5th. Verse 12. The entire plain of Esdraelon. Abel-Meholah, is referred to the fertile banks of the Jordan, near Bethshean. Zartanah was in the same region. 1 Kings vii. 46; 2 Chron. iv. 17. Jokneam, Thenius supposes to have been situated south-west from Abel-Meholah, in the mountains over against the mouth of the river Jabbok.

6th. Verse 18. Ramoth-Gilead and Argob both direct us to the river Jabbok, beyond Jordan, on the parallel of Shechem.

7th. Verse 14. Mahanaim represents the district immediately north of Argob.

8th. Verse 15. Directs us to the country around the Waters of Merom.

9th. Verse 16. Asher represents the northern part of Galilee.

10th. Verse 17. Issachar represents the country west of the Jordan, about Bethshean, and opposite the river Jabbok.

11th. Verse 18. Benjamin, already known to us.

12th. Verse 19. The country east and south-east of the Sea of Galilee.

TADMOR, PALMYRA.

In addition to his military defences in Palestine, Solomon built this remarkable city in the desert between the Euphrates and Damascus. 1 Kings ix. 18. The object of this erection was to protect and control the immense caravan trade of the East across the desert. The ruins of this city cover an area of ten miles in circumference, and consist of vast heaps of indiscriminate rubbish, long ranges of colonnades, and thousands of prostrate pillars, with foundations of edifices and temples, which indicate a magnificence rivalling the grandeur of the most renowned cities of Greece and Rome. Most of these ruins belong indeed to an age subsequent to that of Solomon. But how vast must have been the flow of wealth and trade from east to west, that could have reared and sustained for centuries such a city in the solitude of a desert far from any other human habitation!

EZION GEBER AND ELATH.

The establishment of these maritime cities at the head of the Akabah to control the commerce of the East, and the new diversion thus given to the trade and commerce of the nation, was another of the great national enterprises which characterized the reign of Solomon. The site of these cities can hardly be identified, but they must have been near together, at the head of the eastern gulf of the Red Sea. The distant voyages of his merchantmen from these ports to Ophir and unknown cities of the East, and immense importations of gold and other precious things so enriched the empire that silver became in Jerusalem as stones, and King Solomon exceeded all the kings of the earth for riches and for wisdom.

But even Solomon, with all his wisdom, still had neither wisdom nor grace sufficient for such prosperity. The luxury, effeminacy, and idolatry which tarnished the splendour of his reign, are themselves the most expressive commentary that can be given upon his own melancholy reflections in the review of his voluptuous life. "I looked upon all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun!" He ended his splendid career B. C. 978, in an inglorious old age, and died but little lamented by his subjects, having by excessive exactions exhausted the resources and energies of the nation.

[A. M. 3046+450=3496.]

KINGS OF JUDAH AND ISRAEL, 978–721 B. C.

Upon the death of Solomon, Rehoboam, the only son of this king of whom we have any knowledge, inherited, at the age of forty-one, that portion of his father's kingdom, the tribes of Judah and Benjamin, which had from the beginning adhered to the house of David and to the religion of their fathers. The indiscretion of this weak and wicked prince drove the remaining tribes into open revolt under Jeroboam, 1 Kings xii. 1–20, an ambitious and idolatrous usurper, whose treasonable intentions before the death of Solomon had been clearly manifested, and who had been prophetically announced as the future king of these tribes, in token of the divine displeasure because of the idolatries of Solomon. 1 Kings xi. 26–40.

The territory of the two tribes under Rehoboam comprised about one-fourth of the kingdom of Solomon. But the tribe of Levi, refusing to participate in the idolatry of Israel which Jeroboam introduced from Israel, went over to the kingdom of Judah. This was also the most populous part of the country; so that the two kingdoms *numerically* were more equally divided.

Jeroboam made Shechem the metropolis of his empire; and more effectually to alienate his people from Jerusalem, and the religious solemnities of this city, where their fathers worshipped, he instituted the worship of the golden calves at Bethel and at Dan, in the two extremities of his kingdom. 1 Kings xii. 26–33.

Both kingdoms were more or less addicted to idolatry, and in consequence were finally given over to captivity and destruction from a foreign foe; but Israel was particularly distinguished for their rebellion against Jehovah. Their subsequent history represents a contest between Jehovah, who ought to be ackowledged as their common Lord, and these two rebellious kingdoms. Israel was more wedded to her idols, and after all mild punishments proved

[B. C. 1056–450=606.]

fruitless, was, at the end of 257 years, delivered over to captivity and to utter extermination, as had been predicted by Moses and by later prophets. Deut. xxviii. 36; 1 Kings xiv. 15; Hos. ix.; Amos v.

We shall find Providence favourable or adverse to the kingdom of Judah, also, according as the people obeyed or transgressed the law; only here the royal family remained unchanged, in accordance with the promise given to David. We shall here meet, indeed, with many idolatrous and rebellious kings, but they are always succeeded by those of better views, who put a stop to idolatry, re-establish the theocracy in the hearts of their subjects, and by the aid of prophets, priests, and Levites, and of the services of the temple, restore the knowledge and worship of God. Judah, therefore, though much smaller than Israel, continued her national existence one hundred and thirty-four years longer; but at last, as no durable reformation was produced, she experienced the same fate as her sister kingdom, in fulfilment of the predictions of Moses and several other prophets. Deut. xxviii. 36.

TIRZAH.

Tirzah, the residence of Jeroboam and of his successors for several years, is recognised by Dr. Robinson in an Arab village north of Mount Ebal, at a short distance, surrounded by immense olive groves. It was proverbial for the beauty of its situation, Sol. Song vi. 4, before it became a royal residence.

Jeroboam was from Zared or Zaretan, below Bethshean, where Solomon had a brass foundry. 1 Kings vii. 46. Up to this city the waters of the Jordan set back when they stood and rose up as a heap for the passage of the Israelites. Josh. iii. 16.

The reign of Jeroboam continued two-and-twenty years; during which he built the unknown city of Penuel. Twice he received a solemn denunciation from the Lord for his crimes, accompanied by the sentence of the utter extermination of his family. He died at the age of sixty-three years, B. C. 957, after having acquired an infamous notoriety in all time, as Jeroboam the son of Nebat, *who made Israel to sin.* 1 Kings xii., xiii., xiv.

REHOBOAM'S DEFENCED CITIES.

Forbidden to fight against Israel, Rehoboam took care to fortify various towns about Judah against invasion. 2 Chron. xi. 5–13. Etam, mentioned in connection with Bethlehem and Tekoah, is supposed to be Urtas, near the Pools of Solomon, some two miles south-west from Bethlehem, where a flourishing Christian settlement has recently been made, to test the capabilities of the soil and introduce the arts of agriculture.

Bethzur and Shocho, the scene of the rencontre between David and Goliath, have already been noticed. Adullam is supposed to have been near Shocho. It is to be carefully distinguished from the cave of the same name. Comp. Gen. xxxviii. 1; Josh. xv. 35, xii. 15; Neh. xi. 30.

Gath, the Philistine city, and Ziph, below Hebron, the resort of David in his exile, have come into frequent notice in his history. Mareshah is located by conjecture a short distance south of Eleuthoropolis. Adoraim is still an important village, four or five miles south-west from Hebron, bearing the name of Dura.

Lachish is supposed to have been seven miles from Eleuthoropolis, and about the same distance west from Adoraim. Two hundred and fifty years afterward it was besieged by Rabshakeh.

The position of Azekah is determined by its proximity to Shocho, in the history of the combat of David with Goliath. 1 Sam. xvii. 1.

Zorah is known to us as the birthplace of Samson, on the borders of the plain west of Jerusalem; and Ajalon is that valley in which the "sun and moon were stayed in their course." Josh. x. 12. Zorah lies upon a high hill overlooking the plain of Bethshemesh. At the base of the hill is a noble fountain, from which the inhabitants obtain their supply of water. Dr. Robinson, as he passed it in his second journey, observed twelve women toiling up to the village with jars of water on their heads, as 3000 years before the mother of Samson may have done.

The invasion of Shishak, king of Egypt, occurred in the fifth year of the reign of Rehoboam, when the temple and his own palace were despoiled of their treasures. 1 Kings xiv. 25; 2 Chron. xii.

These military defences, however, soon proved of little avail against Shishak, king of Egypt, who advanced by them all in the fifth year of Rehoboam's reign, B. C. 973, and even took the city of Jerusalem without a battle. 2 Chron. xii. 1–13.

Abijah became the successor of Rehoboam, 960 B. C. Zemaraim, 2 Chron. xiii. 4, where he addressed his army before his victory over Jeroboam, and Jeshanah, the scene of his miraculous victories, are wholly lost in the oblivion of ages. 2 Chron. xiii. 19.

Asa, king of Judah, forty-one years from 958 to 917 B. C., successfully encountered an invading army of Ethiopians at Mareshah, one of the fortified cities of Rehoboam, near Gath, and pursued them to Gerar, on the borders of the desert, 2 Chron. xiv. 9–15; but whether these had come from Sheba, in Southern

Arabia, or were now the masters of Egypt, does not appear.

To divert Baasha, the successor of Jeroboam, B. C. 956, from warlike measures against him at Ramah, he instigated the Syrians from Damascus to invade Israel, who took Dan, now the seat of the idolatry of Israel; thence they extended their conquest down to Cinneroth or Gennesareth, a city long lost, situated apparently on a small fertile plain of the same name on the west side of the Sea of Galilee, midway between the two extremes. From this city and plain the lake itself took the name of Gennesaret.

IJON AND ABEL-BETHMAACHAH.

Ijon, now Merj-Agun, *meadow of fountains*, is described by Mr. Thompson as "a small but elevated and very beautiful plain, sub-circular or oval, and so well watered as to appear quite green, even in September." It is situated six miles above Dan, and west of the road leading up to Balbec, between the two ranges of Lebanon. Ijon was taken by Tiglath-Pileser about 200 years later. 1 Kings xvi. 29. Abel-Bethmaacha, or Abel Maim, is also identified under the name of Abil, in the immediate vicinity. They are so situated that their history is essentially the same. This town has fallen under our notice in connection with the rebellion of Absalom. Here Sheba posted himself after the return of David, and was slain.

THE CITY OF SAMARIA.

During the reign of Asa, from 958 to 917 B. C., several wicked kings ruled over Israel, memorable chiefly for their sins. 1 Kings xvi. 6–29. Omri, however, the last of these kings, built the renowned city of Samaria, 926 B. C., and made it, instead of Tirzah, the capital of the kingdom of Israel.

This city now becomes distinguished in the history of the kings of Israel, and of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians.

It continued for two hundred years the seat of idolatry and the subject of prophetic denunciations, until the carrying away of the ten tribes into captivity by Shalmaneser. Five hundred years afterward it was taken by John Hyrcanus, and razed to the ground, according to the words of the prophet. Mic. i. 5, 6.

Where then was Samaria? The access to it is through Shechem, along the verdant valley which breaks through the mountains westward, between

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Ebal and Gerizim. After turning a little to the north-west, this valley, at the distance of three or four miles, spreads out into a broad circular basin, five or six miles in diameter, and bounded on every side by mountains. From the plain of this beautiful amphitheatre of mountains, near the western side, rises a high hill, some 400 feet, by very steep acclivities, on which stood Samaria, commanding a position of great strength and of surpassing loveliness.

Samaria was taken by the Assyrians B. C. 721, after a siege of three years, 2 Kings xvii. 5, and the inhabitants carried into captivity. Mr. Layard found a tablet at Nineveh, having on it the Hebrew name of Samaria, the house of Omri; and on the same tablet the name of Hazael, whom Elijah was directed to anoint king of Syria. Such wonderful evidence do these discoveries give of the truth of the Scriptures.

ELIJAH THE TISHBITE, B. C. 915–896.

This extraordinary prophet is abruptly introduced to our notice in the reign of Ahab, the wicked king of Israel. 1 Kings xvii. In the midst of a most corrupt generation, he appears suddenly, of stern and awful sanctity, like a messenger from heaven to rebuke the sins of the court and the nation, as if let down from that fiery chariot by which, when his mission was ended, he was conveyed up to heaven without tasting death. He is styled indeed the *Tishbite*, but whether a native of Gilead or Galilee is quite uncertain. He announces to Ahab a drought of three years without rain or dew, and immediately withdraws and hides himself by the brook Cherith, the Wady Kelt, above Jericho, where he is miraculously fed, apparently for a year or more, until the brook dries up. Then he retires to Zarephath, the Sarepta of the New Testament, Luke iv. 26, on the coast of Tyre and Zidon, where he is miraculously sustained through the distressing famine that still continues.

Sarepta is on the coast, seven miles below Zidon and thirteen above Tyre. Some ruins by the beach, and higher up on the slope of a hill, a mile distant, indicate the site of this ancient town.

ELIJAH ON MOUNT CARMEL, B. C. 906.

Next in order are the exciting scenes of Elijah with Ahab and the prophets of Baal on Mount Carmel. 1 Kings xviii. 1–21. This is a noble bluff, which juts boldly out into the sea forty miles below Tyre, and about half of that distance west of Nazareth, from the hills of which it is distinctly seen. It forms the most conspicuous headland upon all this coast of the Mediterranean. From an elevation of 1500 feet in height

[B. C. 1056—450=606.]

breaks almost perpendicularly down to the water's lge, leaving only a narrow pathway around its base the coast below. The chain to which it belongs ns off in a south-east direction across the country, rming the southern limit of the plain of Esdraelon d the boundary between Samaria and Galilee. ifting high its head, covered once with the richest rdure, it greeted the distant mariner with a cheerl welcome to the Holy Land, which it guarded and lorned so well. Radiant with beauty, the "excelncy of Carmel" was often the praise of inspired rds. But the "top of Carmel"—withered now—resents but a bald and rough appearance, as if rinkled with age or smitten of God.

At the eastern extremity, near the highest point f the whole ridge, several miles inland, we must loate the sublime scene of the conflict of Elijah with ie prophets of Baal and Astarte.

The scene of the solitary prophet of the Lord anding around the altar for a burnt-offering on this ountain, and challenging all the prophets of Baal, ight hundred and fifty-six in number, to decide who God by calling down fire from heaven to consume e victim; the frantic and vain cries of the false prohets; the brief prayer of the prophet of the Lord, nd the immediate and impressive answer; the exrmination of the prophets of Baal; the prayer of lijah for the relief of the dreadful drought and faine, and the immediate answer of abundance of in; all conspire to form a spectacle of sublimity ldom equalled in the stern and awful manifestaons of Divine Power. 1 Kings xviii. 21–46.

FLIGHT OF THE PROPHET

Elijah, this man of God who, when sought out by hab and devoted to death, stood fearlessly before he enraged monarch, and slew his prophets, now flies t the threat of Jezebel the queen down the whole ngth of the country, 100 miles or more, to the sert of Beersheba. Here, after recruiting his sted energies, he continues his flight 150 miles rther across the great and terrible wilderness, quite o Sinai and Horeb. Hence the Lord rebukes and assures the desponding prophet, and sends him on long journey, 350 or 400 miles to Damascus, beond Palestine, to anoint Hazael king over that ountry. On his way he finds Elisha at Abel-Meholah, in the valley of the Jordan, eight or ten iles below Scythopolis or Bethshean, and anoints im to be a prophet of the Lord. 1 Kings xix. 16, 19.

INVASION OF BENHADAD, B. C. 902.

The place of Benhadad's first defeat, 1 Kings xx. 1–21, is not specified. The second, in the year following, was at Aphek, six miles east of the Sea of Tiberias, a strong fortress on a mountain overlooking a great plain on the north. Here now the children of Israel pitched against Benhadad "like two little flocks of kids, but the Syrians filled the country," who, to the number of 127,000, seven days afterward, filled the country with their dead bodies. 1 Kings xx. 21–43.

NABOTH AT JEZREEL, B. C. 897.

Jezreel, where Ahab had a summer palace, the scene of the tragical death of Naboth, 1 Kings xxi. 1–17, was situated on the heights which form the western extremity of the mountains of Gilboa, twenty miles north by east from Samaria. It is now a poor village on a magnificent site for a city, commanding a wide and noble view of the mountains of Samaria on the south of Carmel, and the great plain of Esdraelon on the west, and the mountains of Galilee on the north, while to the east are seen Bashan and Gilead, beyond the Jordan.

The disastrous alliance of Jehoshaphat with Ahab, the prophetic denunciation against the allies, their defeat, and the death of Ahab at Ramoth-Gilead, are detailed in 2 Kings xxii., 2 Chron. xviii. With Ramoth-Gilead we have become acquainted, page 63. Fourteen years after this, Joram, like his father Ahab, was wounded in an attempt to recover this place. 2 Kings viii. 28. And here Jehu was proclaimed and anointed king, from whence he went to Jezreel and executed the exterminating decree of heaven against the house of Ahab. 1 Kings xxii. 17–25; 2 Kings ix. 13. Thus in the retributive justice of God, the dogs, according to the denunciation of the prophet, licked the blood of Ahab, *in punishment* for the dogs having licked the blood of Naboth, not *in the spot where they licked up the blood of Naboth*, as it is expressed in 1 Kings xxi. 19. This was at Jezreel, but the blood of Ahab was washed out and licked up at *the pool of Samaria*, 1 Kings xxii. 38, twenty miles distant. The interview with Elijah at Carmel was in the ninth year of Ahab's reign. The denunciation of the prophet on the death of Ahab was nine years later.

During the reign of Ahab, Homer flourished among the Greeks.

JEHOSHAPHAT'S DELIVERANCE, B. C. 897.

The kingdom of Jehoshaphat was invaded by a formidable army of the tribes east of the Dead Sea 1 Kings xxii. 41–49; 2 Chron. xx. The cliff of Zis

is understood to be the difficult and perilous pass of Engedi. The ascent of some 1500 feet is made by zigzags along projecting shelves of rocks, smooth and slippery as glass, often at the steepest angle practicable for horses. Seen from below, it seems utterly impassable. And yet ancient armies have often passed and repassed these frightful cliffs; and loaded camels frequently pass them in safety.

The miraculous deliverance of the pious king from these invaders, by their mutual slaughter, occurred in the wilderness of Tekoa, here called Israel.

The valley of Berachah, (*benediction*,) through which the army returned with joy, and offering blessings to the Lord, is a beautiful valley two miles west from Tekoa, and three southwest of the Frank Mountain, and south of Bethlehem and Etham. On the east side of this valley are extensive ruins, covering three or four acres, consisting of several cisterns and some large substructures. 2 Chron. xx. 1–30.

Jehoshaphat concluded his virtuous reign of twenty-five years, 893 B. C. The translation of Elijah occurred three or four years previous to the death of Jehoshaphat, B. C. 897. 2 Kings ii.

The kingdom of Judah had now continued eighty-five years, during which time it had made rapid advances. From this period it continually degenerated, and finally lost all its power. This disastrous degeneracy began with the marriage of Jehoram, son of Jehoshaphat, with Athaliah, the daughter of Ahab and Jezebel.

ELISHA THE PROPHET, B. C. 896–838.

The mantle of Elijah has already fallen upon Elisha, whose life is filled up with incidents as extraordinary almost as that of his predecessor, and more crowded with the displays of his miraculous power, a brief summary of which is here subjoined.

Elisha, son of Shaphat of Abel-Meholah, was called to hold the office of prophet during the reign of Jehoram, B. C. 896. Elijah was taken up to heaven in a chariot of fire the same year, and Elisha was now the prophet of Israel. 2 Kings ii. 11. Elisha wrought many miracles:

1. He smote the Jordan with Elijah's mantle and divided the waters. 2 Kings ii. 14.
2. He healed the waters of Jericho by throwing salt into them. 2 Kings ii. 21.
3. He caused bears to destroy the mocking children at Bethel. 2 Kings ii. 24.
4. He supplied the armies of Judah, Israel, and Edom with water, when perishing with thirst. 2 Kings iii. 8–20.
5. He multiplied the widow's oil. iv. 1–7.

[A. M. 3046+450=3496.]

6. He promised a son to the Shunammite. iv. 16.
7. He healed the leprosy of Naaman. v. 1–15.
8. He transferred the leprosy to his servant Gehazi. v. 27.
9. He made an iron axe-head to swim. vi. 6.
10. He disclosed the secret counsels of Benhadad, the Syrian king, to Jehoram, the king of Israel. vi. 8–12.
11. He smote the Syrian army with blindness while dwelling at Dothan. vi. 18.
12. He promised abundant provisions during the siege of Samaria. vii. 1, 2.
13. He healed the pottage at Gilgal. iv. 41.
14. He fed one hundred men with twenty loaves. iv. 42.
15. He restored the Shunammite's son. iv. 18–37.
16. He foretold a seven years' famine. viii. 1.
17. He foretold the death of Benhadad, viii. 10, and
18. The accession of Hazael. viii. 13.
19. He sent to anoint Jehu king. ix. 1–3.
20. On his deathbed he promised to Joash three victories over the Syrians. xiii. 19.

After Elisha's burial a corpse was hastily thrown into his sepulchre, and immediately life was restored. xiii. 21.

Elisha filled the office of prophet in Israel for fifty-eight years.

In his frequent travels from Gilgal to Carmel he is hospitably entertained by the wife of the rich Shunammite, to whom he gives promise, B. C. 895, of a son, whom he afterward raises from the dead. 2 Kings iv., B. C. 891. Shunem (in Cant. vi. 13, Shulam) was built upon the western extremity of Hermon, near four miles north of Jezreel, and, like this city, commanded a noble view of Carmel and the intervening plain of Esdraelon, and overlooked the deep broad valley of Jezreel, between Hermon and Gilboa. Here the Philistines were encamped before the battle with Saul and Jonathan. 1 Sam. xxvii. 4. This was also the native place of the fair Abishag, the last of the wives of David. 1 Kings i. 3.

Ibleam and Gur, mentioned in the flight of Ahaziah from Jezreel to Megiddo, are lost irrecoverably. Megiddo is five or six miles west of Jezreel. These towns seem to have been intervening stations.

DAMASCUS.

In the histories of Elisha, Hazael, and Naaman, the mention of this city occurs so frequently that this seems the appropriate place to notice the ancient and renowned city of Damascus, which from the time of Abraham to the conversion of Paul by

[B. C. 1056—450=606.]

ɔn of the vision of God that fell upon him just out its gates, Acts ix. 6; xxii. 10, falls under fre- ıt notice in the historical incidents of the Scrip- ı. Lying out upon the desert, east of the moun- ı of Lebanon, in the great line of trade and of ɔl between the Euphrates and the Mediterranean, ntermediate station between the east and the , caravans innumerable have continued for 4000 s to unlade at her gates, as they do yet, the th of the East; and armies without number encamped without on her plains, or swept in over her, pursuing and pursued, in the flush onquest or frenzy of defeat. The armies of ɔveh and Babylon, of Egypt and of Israel, of ɔce and Rome, who in long succession marshalled urns their hosts at Damascus, have passed away the empires to which they belonged. But this erable city still stands out upon the desert like an ient pillar, lone and lofty, amid the waste of ages. he city, surrounded by a vast plain, lying at an ation of 2237 feet above the level of the sea, is centre of a charming oasis formed by those ent rivers of Damascus, Abana and Pharpar. ıding on a distant eminence, you look down on a ld of foliage, fruit, and blossoms, whose hues, by rast with the barren mountains and the yellow of the desert which encloses it, seem brighter ı those of all other gardens in the world. Through oasis, following for miles the course of the river, Damascus. It is said of Mohammed that, when eheld this enchanting scene, he exclaimed, "Man have but one paradise: I will not enter this w, lest I should have none above."

he rivers of Damascus, Abana and Pharpar, as in days of Naaman the Syrian leper, are still cele- ed as being the life and pride of the city. The na springs from two principal sources in Anti- anon, a few miles north-west of the city, and ıes down, three thousand feet, to the plains be-

Here it is conducted, by canals and aqueducts ımerable, to every part of the city and its suburbs, ı their orchards and gardens, diffusing every- re its refreshing waters and the verdure, fra- ıce, and beauty of perpetual spring. It is finally ırbed in the marshy lakes some miles east of the . The lower fountain, at Fijeh, rushes out from base of a towering spur of Anti-Lebanon, a vast, etuous, roaring torrent; the higher, springs from autiful little lake farther on, among the moun- s at the south-west angle of the plain of Zeba- y. A recent traveller describes this peaceful lake lumbering in the bosom of the mountain, where rystal waters are covered with waterfowl, and its ks lined with droves of mountain goats.

[A.M. 3046+450=3496.]

The Pharpar rises high on the eastern slope of Mount Hermon, and, like the Abana, sweeps across the rich but almost deserted plain, at the distance of about nine miles south of Damascus, and loses itself in a lake on the border of the great desert. One of its sources is a singular syphon fountain, which at certain seasons of the year sends out a large volume of water of a blood-red color, together with quantities of fish. A canal from the Pharpar waters a section of the plain within three miles of Damascus.

Damascus has still a population of 150,000 inhabitants or more, and a long street, called "Straight," as in the days of St. Paul. Acts ix. 11.

The chronological table gives the dates of the parallel reigns of the kings of Judah and Israel, with a reference to the leading incidents of their history, which is given in detail in the second books of Kings and Chronicles. Without attempting to construct a history of the two kingdoms, we must limit ourselves to a brief notice of such localities and countries as occur in the progress of the history, which have been already mentioned.

VALLEY OF SALT

Amaziah, 825 B. C., gains a victory over Edom in the Valley of Salt. 2 Kings xiv. 7; 2 Chron. xxv. 11. One extraordinary valley of salt in the north of Syria has been already mentioned. This we find in the site of the cities of the plain, at the southern extremity of the Dead Sea. At the south-western angle of this sea is an immense mountain of crystallized rock salt, often presenting precipices forty or fifty feet high, and several hundred feet in length, of pure crystallized fossil salt. The mountain extends into the interior five or six miles.

Lieut. Lynch found here a pillar of salt standing out in advance of the mountain, and near the water's edge, resting on a rounded pedestal forty or sixty feet above the level of the sea, itself also forty feet in height. Possibly this may have given rise to the traditionary legend which relates that the pillar of salt into which Lot's wife was changed continues to this day. Josephus says of it, "I have seen it, and it remains to this day." Antiq. i. c. 12. Clement of Rome, of the same age, also affirms that it continued at that time, a memorial of the divine displeasure. Epist. ad. Cor. c. ii.

SELAH, JOKTHEEL, OR PETRA.

In the same expedition, Amaziah also took this remarkable city, 2 Kings xiv. 7, the most extraordinary and mysterious of which we have any knowledge.

[B. C. 1056—450=606.]

It is in the mountains of Edom, at the base of Mount Hor, on the east side, in a vast, deep, and gloomy pit in the earth, a mile in length and half a mile in width, with precipitous walls of rock from 400 to 600 or 700 feet in height on every side. On the east of the city, a narrow cleft in the walls opens out a passage by a gradual ascent to the summit of the heights above, sometimes not more than ten or twelve feet in width, between the rough and frowning walls on each side, which seem ready to collapse and crush the traveller, or imbed him in their bosom. This frightful pass is the principal line of communication with the city. On the north and the south, the breastwork of rocks opens a single pass through which a camel can with great difficulty find his way into the city.

One small stream runs down the eastern pass, by which the city was supplied with water. Grooves are everywhere cut around the sides of the walls, to collect every drop of the precious treasure which trickles down their sides, and to convey it off to cisterns and reservoirs for the use of the inhabitants. Many of these reservoirs, cut in the solid rock, still remain in a good state of preservation.

The area at the bottom, in whole or in part, was occupied with the buildings and streets and public promenades of this ancient metropolis, of which only one solitary palace remains. It is square, and about thirty-five paces along each side.

The front toward the north was ornamented with a row of columns, four of which are standing. An open piazza, back of the colonnade, extends the whole length of the building. A noble arch, thirty-five or forty feet high, leads to one of the apartments. The building is called by the Arabs, "Pharaoh's house."

But the most wonderful remains of this ancient city are the excavations in the perpendicular facings of the rocks which enclose it. The city seems actually to have been carried on the sides for several hundred feet up these perpendicular walls of solid rock, out of which innumerable apartments, of every conceivable form and size, have been chiselled for the service of men.

It is generally conceded that these excavations were not merely depositories for the dead, but were used also for private dwellings, for theatres and temples.

Many of these apartments are adorned in front with curious ornamental work, façades, columns, and statues all hewn out of the rock, and still adhering as a part of it. Both nature and art combine to lend a strange charm, like a scene of enchantment, to these wonderful ruins.

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No locality among the wonderful remains of antiquity probably has been the subject of such exaggerated description as this famous city of Petra. The site is indeed the most extraordinary perhaps that was ever chosen for a great city. The works of nature and of art are strange, beautiful, stupendous; but the descriptions which have fallen under our notice are deeply tinged with the colorings of a poetic fancy.

"Nothing contributes so much to the almost magical effect of some of these monuments as the rich and various colours of the rock out of which, or, more properly, in which they are formed.

"Many of them are adorned with such a profusion of the most lovely and brilliant colours as, I believe, it is quite impossible to describe. Red, purple, yellow, azure or sky-blue, black, and white, are seen in the same mass distinctly in successive layers, or blended so as to form every shade and hue of which they are capable—as brilliant and as soft as they ever appear in flowers or in the plumage of birds, or in the sky when illuminated by the most glorious sunset. The red perpetually shades into pale, or deep rose or flesh-colour. The purple is sometimes very dark, and again approaches the hue of the lilac or violet.

"The white, which is often as pure as snow, is occasionally just dashed with blue or red. The blue is usually the pale azure of the clear sky or of the ocean, but sometimes has the deep and peculiar shade of the clouds in summer when agitated by a tempest."

The opening on the east is adorned by two splendid façades; farther up, in one of its gloomy recesses among the tombs, is a vast theatre, capable of seating five thousand spectators; and farther still is the most attractive of these ruins, the treasury of Pharaoh. It is an immense temple cut out of the facing of the rock, with a front highly ornamented, exhibiting an exquisite piece of architecture. The pinnacle of the temple, at the height of a hundred feet, is surmounted by a beautiful urn.

On the mountain west of the town there is also a vast temple; the front of it is forty-eight paces in length, and adorned with eight immense columns. The temple stands upon one of the highest, wildest crags of the mountain, the sides of which have been hewn down and carried away. So that the temple stands a single piece of carved work, chiselled out of the mountain—a stupendous work of an unknown people, at an age equally unknown.

This mysterious and devoted city and country was frequently the subject of prophetic denunciations, which are strikingly fulfilled in the gloomy desolations of Petra. Isa. xxxiv.; Jer. xlix.; Ezek. xxxv.

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It was a city of great strength and of vast trade, several centuries before the Christian era. It was flourishing, and the seat of a bishopric, in the third century. But all knowledge of it had for centuries been totally lost until within the last forty years; since which time it has been fully explored and described by many travellers.

Soon after his victory over Edom, and the capture of Selah, Amaziah challenged Jehoash, king of Israel, to battle, in consequence of the murders and robberies committed by the troops whom he had dismissed; and was himself overcome and taken prisoner at Bethshemesh.

Amaziah was restored to his throne, but Jerusalem was, at the same time, taken; its walls were broken down in part, and the treasures of the temple, and of the king's house, carried away to Samaria. 2 Kings xiv. 8–14. Several years after this he was assassinated at Lachish.

AZARIAH, KING OF JUDAH. B. C. 809.

Under Azariah, called also Uzziah, Judah had a season of prosperity, during his long reign of half a century. 2 Chron. xxvi. 7.

Nothing is known of Gur-Baal and the Mehunims, over whom Uzziah, B. C. about 800, gained a victory. Jabneh, now Yebna, was in the northern part of Philistia, nearly west of Ekron, midway between it and the sea.

2 Kings xvi. 9. Kir, where Tiglath-Pileser colonised the inhabitants of Damascus, 738 B. C., was on the river Kir, which enters into the Caspian Sea, in the north-eastern division of his kingdom, the most remote from Damascus, and yet the native country of the Syrians. Amos ix. 7. Jahn remarks that "a people of foreign aspect, called Usbecks, dwell there at this time, who may be the descendants of these captives."

CAPTURE OF SAMARIA AND END OF THE KINGDOM OF ISRAEL. B. C. 721.

Shalmaneser, king of Assyria, 721 B. C., and 257 years after the revolt of the ten tribes, took Samaria, after a siege of three years, and destroyed it, 2 Kings xvii., and the kingdom of Israel. The captives of Israel he transferred to Halah and Habor. The latter as a river of Mesopotamia, the Chebar of Ezekiel, and the Chaboras of profane history. It is a tributary of the Euphrates, with which it unites some 300 miles above Babylon, and 100 below Tiphsah or Thapsacus, and 300 west from Bagdad. Near its junction with the Euphrates, and on the opposite shores of the river was Carchemish, and perhaps Calno, the pride and boast of Assyrian conquest. Isa. x 9. This river has two principal branches, which unite about fifty miles above Carchemish: one is the Habor, the other bears still the name of Al Halih and Halah; and the country on its banks is called by Ptolemy *Gauzanitis*. "When, therefore, in the very places where it is most probable that the Israelites were deposited, we find every name recorded in Scripture so little changed in the lapse of centuries, it is reasonable to believe that we have ascertained the locality in which the captives from Samaria were placed."

FOREIGN COLONISTS IN SAMARIA.

Cutha, one of the provinces from which colonists were sent to settle in Samaria, has been discovered by Major Rawlinson, as he believes, in latitude 32° 41′, longitude 44° 42′, some 150 or 200 miles below Carchemish and Calno, and 15 miles from Babylon.

Arpad, 2 Kings xviii. 34, must have been an important city of Syria, the capital of an unknown province near Hamath. Dr. Robinson makes it identical with Arvad on the coast, to which Winer objects.

Sepharvaim is located below Babylon, near the junction of the Tigris and Euphrates. Irah, yet unknown, is to be sought for in this region of Mesopotamia. 2 Kings xviii. 34, xix. 13; Isa. xxxvii. 13.

Henah appears to have been a city of Mesopotamia, but no more is known of it, or of Ivah or Avah. 2 Kings xviii. 34, xix. 13, xvii. 24; Isa. xxxvii. 13.

Calnah, the same as Calne and Calno, is located by some writers on the Euphrates, 300 miles above Babel, at the junction of the river Chaboras, and on the south bank of this river, opposite the more modern city of Charchemish on the north bank.

But other authorities in great numbers find Calnah to be identical with the Ctesiphon of profane history, on the banks of the Tigris, twenty miles below Bagdad, and more than 200 below Nineveh, sixty north from Babel.

A few miles west of the sources of Habor, and north-east from its junction with the Euphrates, stands the ruined but well-known town of Haran or Hara, the Charnæ of ancient geographers, possibly the residence of Abraham before his final remove to the land of promise; so that some of his descendants in their captivity may have been transferred to that very city which their great ancestor left 1300 years before, to establish his posterity, the chosen people of God, in that good land from which they, by reason of their sins, had been expelled by the enemy, into whose hands they had been delivered by the

God of Abraham their father. From these localities it would seem that the captives of Israel were transferred to the central parts of Mesopotamia, and in the very heart of the empire of Assyria, even to Nineveh itself.

APPROACH OF THE ASSYRIANS TO JERUSALEM. B. C. 713.

The prophet Isaiah has sketched with unrivalled spirit and power the approach of this proud invader toward Jerusalem. He is seen advancing from the north-east; and his progress may be easily traced upon the map as described by the prophet. The language of the prophet is that of an eyewitness, describing at the moment what he actually sees. The enemy is first seen in the frontiers of Judah at Aiath, the same as Ai, after the fall of Jericho, the first place conquered by the Israelites in taking possession of the land.

They move on through Migron, now unknown. At Michmash, still nearer on the slope of the steep valley, between this place and Geba, which was the scene of Jonathan's heroic exploit in surprising the camp of the Philistines, 1 Sam. xiv., he has laid up his carriages, stores, and baggage, because of this difficult pass. In Geba, beyond the pass, he has taken up his lodging for the night. The neighbouring towns are filled with consternation. Ramah, in the distance on the west, though not in the line of march, is afraid. Gibeah of Saul, nearer to the city, has fled. Other towns in the neighbourhood raise their cry of distress and alarm. Gallim, near by, but no longer known, is about to raise her cry of distress until it shall be heard at Laish, Dan, in the remotest part of the land. Ah, poor Anathoth! Over this the prophet raises his exclamation. This Levitical city, the native place of Jeremiah, lies in Benjamin, directly in the line of the enemy's march, on a broad hill, four miles from Jerusalem. The inhabitants of Madmena and Gebim, no longer known, nowhere else mentioned, flee. The next remove brings the enemy in full view of the city. At Nob, on Mount Olivet, just north of its summit, he stands and shakes his hand in defiance against the mount of the daughter of Zion, the hill of Jerusalem.

NINEVEH AT THE OVERTHROW OF THE KINGDOM OF ISRAEL, B. C. 721.

This ancient city, now the capital of Assyria, has been noticed in another place, page 24. But the extraordinary discoveries which have been made, and are still in progress there, are of such interest and importance as to require a distinct notice. Nineveh had fallen into profound oblivion as early even as the beginning of authentic history. Xenophon 400 B. C., and Herodotus, the father of history, fifty years earlier, know nothing of Nineveh. And yet this venerable city, after having lain in its unknown grave 2500 years, has been disclosed, within a few years, to the searching eye of the antiquary, with its palaces, its temples, and its idols. Even its mysterious arrow-headed characters, which have been shrouded in inscrutable mystery, and in which were carved the chronicles of that city, have revealed at last their hidden meaning, and read out to the world the strange and stirring story of this long-lost city.

These discoveries at Nineveh clearly indicate that the Assyrians had made advances in civilization and the fine arts, as well as in wealth and power, far beyond the culture which has usually been ascribed to this remote age. Their sculptures exhibit singular grandeur and boldness of conception. The body and limbs of their statues are admirably portrayed, with the muscles and bones strongly developed. Their bas-reliefs are executed with wonderful spirit and expression. Their paintings are skilfully executed and highly coloured. M. Botta and Mr. Layard, on opening these chambers of imagery in the palaces of Nineveh, found the warriors and their attire portrayed in glaring colours, exactly as Ezekiel had seen and described them 2500 years before, clothed most gorgeously, horsemen riding upon horses. There were men portrayed upon the wall—the images of the Chaldeans painted in vermilion, "girdled with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to." Ezek. xxiii. 15.

Entire halls of vast dimensions are found, with their walls overspread with these rich and gorgeous paintings and splendid bas-reliefs. Ivory is also found in great abundance, and very curiously wrought. Glass vases, of very delicate structure, were manufactured in Nineveh long before the period to which the discovery of glass is assigned. The pulley, too, and arch were found, at a period long anterior to that to which they have been heretofore ascribed. It is evident that the art of embroidery was carried to great perfection. Assyria, as we learn from Ezekiel, had commerce with Tyre, and thence obtained blue cloths, and broidered work, and chests of rich apparel. All these sculptures indicate that the garments worn, especially those of the king, were richly embroidered. The ruins indicate great wealth and power, together with a high degree of perfection in the fine arts. Even their

musical instruments are inlaid with mother-of-pearl, rivalling in beauty similar specimens of modern art and skill. A vast quantity of small articles in cornelian, agate, and marble, beautifully polished, have also been discovered.

Enormous winged lions, and bulls with human heads, guarding the portals of the palaces, have been excavated, overspread with their mysterious signs. The walls of the palace themselves are covered with pictorial representations, carved with surprising skill and form, setting forth the exploits of the kings who reared these halls; and obelisks and slabs in great numbers are found, filled with the history of these kings, recorded in the strange cuneiform characters of their extraordinary language.

All the figures indicate great physical development, animal propensities very strongly marked, a calm, settled ferocity, a perfect *nonchalance* amid the most terrible scenes; no change of feature takes place, whether the individual is inflicting or experiencing horrid suffering. "Their bows also dash the young men to pieces; they have no pity on the fruit of the womb; their eye doth not spare children."

"The pictures are very remarkable as indicating the entire absence of the higher mental and moral qualities, and the exuberance of the brutal part of man's nature. At the same time, there is not wanting a certain consciousness of dignity and of inherent power. There is a tranquil energy and fixed determination, which will not allow the beholder to feel any contempt for these stern warriors."

These paintings are a faithful delineation of the character of the Assyrians, as sketched by the pen of inspiration: "They are terrible and dreadful; their judgment and their dignity shall proceed of themselves." "And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold, for they shall heap up dust (a mound) and take it." Hab. i. 10.

These records and representations assume peculiar importance from the confirmation which they give to the prophecies and records of the Scriptures. From the revelations of these ancient chronicles we learn that the king who built the palace of Khorsabad was Shalmaneser himself, who carried Israel away captive; and that the builder of the palace of Koyounjik was the Sennacherib of Scripture, the invader of Judah, whose army was slain by the breath of the Almighty whom he defied.

For the results of these most interesting discoveries we are chiefly indebted to Major Rawlinson, who gives in the following words a summary of his researches:—"I have succeeded in determinately identifying the Assyrian kings of the lower dynasty, whose palaces have been recently excavated in the vicinity of Mósul; and I have obtained from the annals of those kings contemporary notices of events which agree in the most remarkable way with the statements preserved in sacred and profane history.

"The king who built the palace of Khorsabad, excavated by the French, is named Sargina, (the *Sargon* of Isaiah;) but he also bears, in some of the inscriptions, the epithet of Shalmaneser, by which title he was better known to the Jews. In the first year of his reign, he came up against the city of Samaria (called Samarina) and the tribes of the country of Beth-Homri, (Omri being the name of the founder of Samaria. 1 Kings xvi. 16, &c.) He carried off into captivity, in Assyria, 27,280 families, and settled in their places colonists brought from Babylonia, appointing prefects to administer the country, and imposing the same tribute which had been paid to former kings. The only tablet at Khorsabad which exhibits this conquest in any detail, (Plate lxx.,) is unfortunately much mutilated. Should Monsieur de Saulcy, however, whom the French are now sending to Assyria, find a duplicate of Shalmaneser's annals in good preservation, I think it probable that the name of the king of Israel may yet be recovered.

"In the second year of Shalmaneser's reign, he subjugated the kings of Libnah (?) and Khazita, (the Cadytis of Herodotus,) who were dependent upon Egypt; and, in the seventh year of his reign, he received tribute direct from the king of that country, who is named Pirhu, probably for Pharaoh, the title by which the kings of Egypt were ever known to the Jews and other Semitic nations. This punishment of the Egyptians by Sargon or Shalmaneser, is alluded to in the 20th chapter of Isaiah.

"Among the other exploits of Shalmaneser found in his annals, are the conquest of Ashdod, also alluded to in Isaiah xx. 1, and his reduction of the neighbouring city of Jamnai, called Jabneh or Jamneh in the Bible; Jamnaan in Judith, and *Ἰάμνεια* by the Greeks.

"I now go on to the annals of Sennacherib. This is the king who built the great palace of Koyounjik, which Mr. Layard has been recently excavating. He was the son of Sargina or Shalmaneser, and his name, expressed entirely by monograms, may have been pronounced Sennachi-riba. The events, at any rate, of his reign, place beyond the reach of dispute his historic identity.

"The inhabitants of Palestine had risen against their King Padiya, and the officers who had been placed in authority over them, on the part of the

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Assyrian monarch, and had driven them out of the province, obliging them to take refuge with Hezekiah, king of Jerusalem, the capital city of Judea. The rebels then sent for assistance to the kings of Egypt, and a large army of horse and foot marched to their assistance, under the command of the king of Pelusium.(?) Sennacherib at once proceeded to meet this army, and fighting an action with them in the vicinity of the city of Allaku, (?) completely defeated them. He made many prisoners also, whom he executed, or otherwise disposed of. Padiya then returned from Jerusalem, and was reinstated in his government. In the mean time, however, a quarrel arose between Sennacherib and Hezekiah on the subject of tribute. Sennacherib ravaged the open country, taking "all the fenced cities of Judah," and at last threatened Jerusalem. Hezekiah then made his submission, and tendered to the king of Assyria, as tribute, 30 talents of gold, 300 talents of silver, the ornaments of the temple, slaves, boys and girls, and men-servants and maid-servants, for the use of the palace. All these things Sennacherib received. After which he detached a portion of Hezekiah's villages, and placed them in dependence on the cities which had been faithful to him, such as Hebron, Ascalon, and Cadytis. He then retired to Assyria.

"Now this is evidently the campaign which is alluded to in Scripture. 2 Kings xviii. 13–17. The agreement, at any rate, between the record of the sacred historian and the contemporary chronicle of Sennacherib, which I have here copied, extends even to the number of the talents of gold and silver which were given as tribute.

"One of the most interesting matters connected with this discovery of the identity of the Assyrian kings, is the prospect, amounting almost to a certainty, that we must have in the bas-reliefs of Khorsabad and Kouyunjik representations from the chisels of contemporary artists, not only of Samaria, but that of Jerusalem, which contained the temple of Solomon. I have already identified the Samaritans among the group of captives portrayed upon the marbles of Khorsabad, and, when I shall have accurately learned the locality of the different bas-reliefs that have been brought from Kouyunjik, I do not doubt but that I shall be able to point out the bands of Jewish maidens who were delivered to Sennacherib, and perhaps to distinguish the portraiture of the humbled Hezekiah."

Mr. Layard has actually found, at Kouyunjik, the archives of the empire—"the records," "the house of the rolls," to which reference is several times had in the book of Ezra, iv. 15; vi. 1, &c. These are found to be tablets of terra-cotta, in great numbers the writings of which are as perfect as when the tablets were first stamped.

Among the ruins, Layard has also found the name of Jonah inscribed. But his crowning discovery is an obelisk at Nimroud, which records, in hieroglyphics and arrow-headed characters, the great events of Jewish history connected with the Assyrian conquest. It dates from the age of the prophets Hosea, Joel, and Amos, and distinctly chronicles the names of Jehu, Jezebel, and Hazael. Much more to the same effect is anticipated when the records of this obelisk shall be more fully deciphered. The latest account of these researches is subjoined from Major Rawlinson.

"I am now satisfied that the black obelisk dates from about 860 B. C. The tribute depicted in the second compartment upon the obelisk comes from Israel; it is the tribute of Jehu. The names are Yahua, the Khumriya. Jehu is usually called in the Bible the son of Nimshi, (although Jehoshaphat was his actual father, 2 Kings ix. 2;) but the Assyrians, taking him for the legitimate successor to the throne, named as his father, (or rather ancestor,) 'Omri, the founder of the kingdom of Samaria, 'Omri's name being written on the obelisk as it is in the inscription of Shalmaneser, where, as you already know, the kingdom of Israel is always called the country of Beth 'Omri. If this identification of name were the only argument in favour of Jehu, I should not so much depend on it; but the king of Syria is also named on the obelisk, *Khazail*, (which is exactly the Hazael of Scripture, 2 Chron. xxii. 6, who was the contemporary of Jehu;) and in the inscriptions of the obelisk-king's father, whom I have hitherto called Sardanapalus, but whose real name must be read Assur-akh-baal. There is also a notice of Ithbaal, king of Sidon, who was the father of Jezebel, the wife of Ahab, and a contemporary of Jehu. These three identifications constitute a synchronism on which I consider we may rely, especially as all the collateral evidence comes out satisfactorily. The tributes noted on the obelisk are all from the remote nations of the west; and what more natural than that the tribute of Israel should thus be put next to the tribute of Egypt? There was no Assyrian campaign at this time against either Egypt or Israel; but the kings sent offerings, in order to keep on good terms with their eastern neighbour. I have not yet had time to go through the very elaborate history of 'Assur-akh-baal,' contemporary with the prophet Elijah; but I expect to find several other synchronisms which will set the chronological question at rest for ever."

[A. M. 3046+450=3496.] [B. C. 1056—450=606.]

ast letter, Colonel Rawlinson states that he
igth received the long-expected cylinder
h Shergat, a splendid document, consisting
undred lines of writing, which contains
ins of Tiglath Pileser I., and is at least
red years older than any other document
ered. Neither Calah nor Nineveh are
on the cylinder, as in those early days
l was Kilah Shergat, which is everywhere
inder called Assur. Having fairly entered
riod anterior to the glories of Nineveh and
onel Rawlinson says he does not despair of
up to the institution of the monarchy.
ig of this inscription of Tiglath Pileser is
language more polished, and the gram-
stinctions more nicely marked than in
ds. The capital city, Assur, is, of course,
r of Genesis, of which Arioch was king,
el-Assar of the Targums, which is used
osaic Resen. He considers the site of
be determinately fixed at Nebbi Yunus,
Nimrud, and Resen at Kilah Shergat.
rned writer turned lastly to his real trea-
of discovery, the debris in fact of the
ry, of which Layard's collection formed
and better preserved part. Here he has
gments of alphabets, syllabaria, and ex-
of ideographic signs; also, a table of
with the phonetic readings of the signs,
hat the Assyrians counted by sixties, in
ement with the *sos*, *sar*, and *ner* of Bero-
numbers are completely Semitic. There
aborate geographical dissertations, explain-
deographs for countries and cities, desig-
ir products, and describing their positions;
al Asiatic rivers and mountains are also
here are treatises on weights and measures,
f time, points of the compass, &c. &c.
an almanac for twelve years, apparently
cycle like that of the Mongols; each year
me, generally that of a god, and all the
are numbered after this cycle.
there are lists of stones, metals, and trees,
tary tracts on geology, metallurgy, and
d astronomical and astrological formulæ
d; there are also what appear to be veri-
mars and dictionaries. The whole col-
in fragments; but it gives a most curious
to the state of Assyrian science while
s still sunk in barbarism.
the most important discoveries are the
lynasties. Each king has a separate com-
and his name is followed by the names of
from six to thirty others, who constitute his house-
hold or cabinet. If a complete tablet can be found,
the historical succession will be established. At
present, only fragments have come into the pos-
session of Colonel Rawlinson; but he does not despair
of completing the series. More recent discoveries
have indeed almost completed it. Many records are
found of Nebuchadnezzar and of Belshazzar. The
kings of the old Chaldean dynasty are traced back
to 1976 years B. C., the period of Abraham. This
continued 458 years until B. C. 1518, the conquest
of Canaan. The Assyrian kings, from 1273 to 625
B. C., and almost all of the Babylonian dynasty, are
now distinctly identified, covering the period of
Scripture history from Gideon to the return from
the Babylonish captivity.

FROM THE CAPTIVITY OF ISRAEL TO THAT OF JUDAH, 115 YEARS, FROM 721 TO 606 B. C

The progress of degeneracy and of decay in Judah in this interval was only partially stayed by the virtuous reigns of Hezekiah and Josiah. But the idolatries of Judah were fast filling up the measure of her iniquity, and 115 years after the captivity of Israel she also was delivered up to the spoiler, according to the predictions of the prophets. The monarchy ends and the Babylonish captivity begins B. C. 606.

PROPHETS OF JUDAH AND ISRAEL BEFORE THE CAPTIVITY.

The oldest of the prophetic books of the Old Testament is that of Jonah, who was probably contemporary with Azariah and Uzziah in Judah, and Jeroboam II. in Israel, about 800 years B. C., contemporary with Homer, and Lycurgus the Spartan lawgiver; he lived 100 years before Rome was founded. Joel soon succeeded him in Judah, and Hosea and Amos in Israel. In Judah the prophetic office was next occupied for more than half a century by Isaiah and Micah, B. C. 758 — 668 = 60 years, contemporary for some time with Hosea and Amos in Israel. The two former survived the overthrow of the kingdom of Israel, B. C. 721. Nahum and Zephaniah prophesied in the reign of Hezekiah and Josiah, a few years previous to the Babylonish captivity. Jeremiah survived the overthrow of the kingdom of Judah and the sacking of the holy city: after wailing forth his lamentations over the ruins and solitude of the city, caused by the sins of the people, he retired into Egypt, with a remnant of his afflicted people.

[A. M. 3046+450=3496.]

[B. C. 1056—450=606.]

CHAPTER VIII.

THE PERIOD OF THE CAPTIVITY AND THE RESTORATION; FROM THE CONQUEST OF JUDEA TO THE CONCLUSION OF THE CANON OF THE OLD TESTAMENT, 206 YEARS.

A. M. 3496 + 70 + 136 = 3702. B. C. 606 — 70 — 136 = 400.

THE BABYLONIAN EMPIRE

NINEVEH, that exceeding great city, that bloody city, full of lies and robbery, had in process of time been overthrown with the ancient Assyrian empire. The Lord had stretched out his hand against the north and destroyed Assyria, and made Nineveh a desolation and dry like a wilderness. Even at this early period this rejoicing city had become, as she still is, "a desolation, a place for beasts to lie down in." Babylon had arisen in the greatness of her power to fulfil her unconscious mission in completing the captivity of the Lord's rebellious people.

In the reign of Jehoiakim, king of Judah, Jerusalem was taken by Nebuchadnezzar, king of Babylon, who removed a part of the golden vessels of the sanctuary to Babylon, carrying with him a part of the inhabitants. Daniel and his three friends were included among these captives. From this date, 606 B. C., begins the Babylonish captivity.

A few years later the revolt of Jehoiachin recalled the Chaldeans to the siege of Jerusalem again, B. C. 595, when many more were led into captivity, among whom was the prophet Ezekiel.

Eighteen years from the commencement of the captivity, B. C. 588, the Chaldeans once more returned to chastise the more determined revolt of Zedekiah, who sustained a close siege of a year and half against the army of Nebuchadnezzar, when a distressing famine compelled the city to surrender. The Babylonians now broke down the walls and burned with fire the city itself, with the palace of the kings, and the temple, that holy and beautiful house of the Jews, and laid waste all their pleasant things. This catastrophe occurred almost 400 years from the revolt, and 133 years after the overthrow of the king of Israel. A fourth transportation, four years later, completed the destruction of Jersalem and the desolation of Judah. 2 Kings xxiv. xxv.

RIBLAH.

Riblah, where the eyes of Zedekiah were put out, after his children had been slain in his sight, 2 Kings xxv. 7, and where two years before Jehoahaz had been dethroned and put in bonds by the king of Egypt, is still known by the same name, on the Orontes, near Hamath, between Lebanon and Anti-Lebanon, at the distance of thirty miles above Balbec. Near this is a remarkable monument, of which Mr. Thompson, our missionary, has given a description, as follows:—

"It is built of large hewn stones, is twenty-five feet square at the base, rises seventy or eighty feet, and is terminated by a pyramid. The four sides are covered with figures of various animals, intermingled with bows, arrows, spears, and other implements of the chase, in *alto relievo*, beautifully executed, and as large as life.

"This monument is in full view of Riblah, which lies on the river below. Can it have been the work of Nebuchadnezzar, when he was encamped here, and designed to commemorate his conquests? Or is it a great hunting trophy, erected by some one of the chase-loving Seleucidæ? I can meet with no description of this wonderful monument in any book of travels. The style of architecture will not contradict the first supposition."

BABYLON.

Babylon, the seat of the Chaldean empire, and the instrument under Providence of completing the captivity of Judah and Israel because of their sins, renowned in sacred and profane history, and a perpetual memorial of Heaven's displeasure, and of the sure word of prophecy, requires again in this place a distinct notice. It is situated on the Euphrates, 200 miles above the junction of the Tigris, and 300 above the Persian Gulf, and the same distance south by west from Nineveh. It stood on a perfect plain, and was an exact square, of not less than fifteen miles on each side, or sixty in circumference. The Euphrates ran through the midst of it. The walls were more than eighty-seven feet thick, and three hundred high; they were surrounded by a deep ditch, and pierced by a hundred gates, all of solid brass. These streets, intersecting at right

ngles, divided the city into six hundred and seven-y-six equal squares. The parts of the city were nited by a bridge over the Euphrates.

The most wondrous structures were the temple of Belus and the palace of Nebuchadnezzar. The outer alls of the latter embraced six miles. The ruins f Babylon are very extensive—grand, gloomy, and lesolate beyond description. Like Nineveh, it sunk radually into decay and utter desolation, and for wo thousand years has remained an appalling me-orial of divine vengeance and the truth of those rophecies which foretold its fall.

Who at the time, when Jeremiah and other pro-hets wrote, would have predicted the fall of Baby-on the Great, the glory of kingdoms, the beauty of he Chaldees' excellency, the queen of nations? But its destruction is complete and entire. It has become "heaps, a dwelling-place for dragons, an as-onishment and a hissing." It has been "swept way with the besom of destruction." It was cap-ured by Cyrus, 539 B. C., in the forty-ninth year fter the destruction of Jerusalem, and the sixty-ninth of the captivity.

SHUSHAN OR SUSA.

Daniel, after the overthrow of Babylon, was re-ceived into favour by the conqueror, king of the Median and Persian empire, and made prime minis-ter of his court at Shushan, his palace. Here, in the province of Elam, by the river Ulai, he saw his prophetic visions, and endured the trial of his faith, praying toward Jerusalem three times a day in his room in the palace, contrary to the king's decree, and was delivered by the God of his fathers from he lions' mouth. Esther, a captive Jewish maid, was made queen by Ahasuerus in the palace of Shu-han. And Nehemiah, later still, a Jewish captive, was the cupbearer and confidential adviser of the ing in the same royal residence. It is therefore question of great interest, where was this splendid nd voluptuous court of the kings of Persia?

Major Rawlinson identifies it with a position of reat strength in the midst of wild, romantic scenery, n the mountains of Mungasht, in Persia, on the iver Kuran, or Karoon, more than 300 miles east f Babylon, 150 north of the Persian Gulf, and 200 outh by east from Ecbatana. Forming a semicircle rom the river, and thus enclosing the city, is a ange of steep and abrupt mountains, through which here is no passage either along the deep, precipitous anks of the river, or at any other point. A once oble bridge, four buttresses of which still remain o attest the stupendous nature of this structure, which spanned the chasm of the river, connects this impregnable position with a large mass of ruins upon the left bank of the river, which again are defended by a circuitous range of mountains, extending at both points to the precipitous banks of the Kuran, and traversed by two solitary passes. Within the enclosure of the mountains is the tomb of Daniel, built of massive stones, and held in great veneration; and a large reservoir filled with great numbers of sacred fish, which are regarded with the most superstitious attachment. In the same neighbourhood is also an immense tablet of long cuneiform inscriptions, all of which are supposed to be certain indications of a city or palace of great antiquity. Ritter agrees with Major Rawlinson in the opinion that this was the site of Shusan.

Susa *of the Greeks*, which has generally been regarded as Shusan of the Persian kings, was on a plain near the Choaspes, seventy-five miles west of these ruins. Here also are vast mounds of extraordinary height, and many cuneiform inscriptions, together with another celebrated tomb of Daniel.

"The site of this once noble metropolis of the ancient princes of Elam, says Sir Robert Ker Porter, is now a mere wilderness, given up to beasts of prey; no human being disputing their right, excepting the poor dervise who keeps watch over the tomb of the prophet. The friend to whom I am indebted for the outlines I subjoin, passed the night under the same protection, listening to the screams of hyenas and the roaring of lions, wandering around its solitary walls."

Major Rawlinson describes these ruins and the surrounding country as celebrated for their beautiful herbage. "It was difficult to ride along the Shápún for the luxuriant grass that clothed its banks, and all around the plain was covered with a carpet of the richest verdure. The climate, too, at this season, March 12th, was singularly cool and pleasant, and I never remember to have passed a more delightful evening than that,—in my little tent upon the summit of the great mound of Sûs alone, contemplating the wrecks of time that were strewed around me, and indulging in the dreams of bygone ages."

The inscriptions above mentioned can now be read, and future researches will doubtless dispel the darkness that still rests upon this portion of Scripture history. Within a few months the English commissioners who are engaged in the survey of the country, appear to have clearly identified the palace of Ahasuerus, but whether at either of the places above described does not appear from the brief and imperfect reports yet received.

In the prosecution of their work the commissioners

have come upon the remains of the ancient palace of Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther i. 6; there he will read of a "pavement of red, and blue, and white, and black marble in that palace." That pavement still exists, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.

Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could relate more graphically the story of Daniel in the lions' den. The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet-tables of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.

JUDAH DURING THE CAPTIVITY.

The people were carried away into captivity, as we have seen, and the country drained of its inhabitants by successive removals, the first under Jehoiakim, 606 B. C. The second, seven years later, 599 B. C., at the end of Jehoiakim's reign; the third at the sacking of Jerusalem and burning of the temple, in the eleventh year of the reign of Zedekiah, 588 B. C. Soon after this, upon the murder of Gedaliah, 2 Kings xxv. 25, 26, many fled into Egypt, to escape the vengeance of the Chaldees. Four years after this the few that remained were taken away by Nebuchadnezzar, and the land was entirely bereaved of its inhabitants.

In the mean time other colonists were not introduced, as they had been in Samaria, when Israel went into captivity. 2 Kings xxv. 22–26; Jer. xl.–xliii., lii. 30. The Idumeans settled in some parts of the country, and wandering tribes roamed over it; but the land, for the most part, 'enjoyed her sabbaths, lying desolate without her inhabitants, while they, in their enemy's land, accepted the punishment of their iniquity.' Levit. xxvi. 35, 46.

In the land of their captivity they were naturalized as citizens, and appear to have been left to the undisturbed enjoyment of their religion. Some of their nation, as Daniel, Ezra, Esther, Mordecai, and Nehemiah, were high in honour and in office in the court of the king. Ezekiel and other prophets lived and laboured with the captives to preserve their adherence to the faith of their fathers. But the tribes of Israel lost there their nationality, and never returned. Even of Judah but an inconsiderable portion sought again their promised land.

[A. M. 3496+70+136=3702.]

PROPHETS DURING THE CAPTIVITY.

These were Habakkuk, Daniel, Obadiah, and Ezekiel. The latter prophet, for more than half a century a captive among his captive people, and Daniel, for a much longer period at the court of their monarch, fulfilled their mission in communicating the messages of God to the oppressor and the oppressed.

RISE OF THE MEDIAN AND PERSIAN EMPIRE.

Like Nineveh, Babylon, also the glory of kingdoms, the beauty of the Chaldees' excellence, after fulfilling her unconscious mission as the scourge of God's rebellious people, was razed to the earth by an invading army of the Medes under Cyrus, and soon fell back into annihilation, an abode, according to the word of the Lord, for the owl and the bittern, for the wild beast of the desert, and for any doleful creature. Isa. xxxiv. 11.

EZRA.—RETURN OF THE FIRST CARAVAN, B. C. 536.

This interesting portion of Jewish history is concisely and clearly stated by Jahn in an historical survey of the book of Ezra:—

"Cyrus, in the first year of his reign (536 B. C., seventy of the captivity, fifty-two after the destruction of Jerusalem and the temple,) proclaimed throughout his empire, by a herald and by a written order, that all the people of the God of heaven, without exception, had liberty to return to Judea, and rebuild the temple at Jerusalem. This general permission, therefore, extended to the Israelites in Assyria, Halah, Gozan, and Media, as well as to the Jews at Chebar and Babylon.

"As Cyrus announced in his edict that Jehovah, the God of heaven, had given him all the kingdoms

[B. C. 606—70—136=400.]

of the earth and charged him to build a temple at Jerusalem, this proclamation was not merely a permission, but rather an invitation to all the Hebrews to return and rebuild the temple. He accordingly delivered to the returning exiles five thousand four hundred sacred vessels of gold and silver, which Nebuchadnezzar had carried from Jerusalem to Babylon, prescribed the size of the temple, and directed that the expense of its erection should be defrayed from the royal treasury; all which particulars were verified by a written edict found fifteen years after in the archives at Ecbatana. Ezra i. 1–11, vi. 2–5.

"Thus were the mountains laid low and the valleys filled up for the return of the Hebrews to Palestine; that is, all obstacles were removed. Zerubbabel, grandson of the king Jehoiachin, and Jeshua, a grandson of the high-priest Jozadak, and ten of the principal elders, prepared themselves for the journey. To these were joined forty-two thousand three hundred and sixty people, whose servants amounted to seven thousand three hundred and thirty-seven, so that the whole number was nearly fifty thousand. Ezra ii. 2, 64; comp. Neh. vii. 7.

"Those who were to return, assembled at an appointed place, according to the usual mode of collecting a caravan, and furnished themselves with provisions and other things necessary for the journey. Their camels, horses, and beasts of burden amounted to eight thousand one hundred and thirty-six. Zerubbabel the director of the caravan, received the sacred utensils which had been restored, and the donations toward the building of the temple made by those who remained behind.

"Encumbered as they were with baggage and small children, they were obliged to travel slowly, and their journey took up four months. Ezra i. 8–11, ii. 63–67, vi. 7, vii. 9. Accordingly, the caravan could not have arrived in Judea before the close of the first year of Cyrus. Thus the Jews returned precisely at the termination of the seventieth year of the captivity, the fifty-second year after the destruction of the temple." B. C. 588.

Most of the towns which were resettled after the captivity, as specified in the second chapter of Ezra, are now unknown; others have been already mentioned.

The Hebrew colony seems never to have been in a very flourishing condition. Justice was imperfectly administered, and the rebuilding of the city of Jerusalem and of the temple progressed but slowly. For fifteen years the work of the temple was interdicted by the king at the instigation of the Samaritans, the adversaries of Judah and Benjamin. But at the end of twenty years it was finally completed and dedicated, 516 years B. C. But in the midst of the festivities and rejoicings of the occasion, the old men, who remembered the splendour of the former temple, wept at the contrast which this presented. It exceeded the former in dimensions, but it lacked the regal magnificence which was lavished upon that structure. And the ark of the covenant, the sacred oil, the Urim and Thummim, the sacred fire and the more sacred Shekinah,—dread yet endearing token of Jehovah's presence—all were wanting. This temple, after standing almost 500 years, gave place to that of Herod, which was begun twenty years before the Christian era.

[A. M. 3496+70+136=3702.]

SECOND CARAVAN, B. C. 458.

Fifty-eight years from the dedication, and seventy-eight after the return of the first caravan, Ezra arrived at Jerusalem with ample powers, as viceroy of his sovereign, and adequate treasures to administer the government and promote the advancement of the colony. The number, however, of the captives that consented to accompany him to the land of their fathers was small, amounting only to seven thousand, among whom was but a single Levite, who had originally volunteered to return. A few, however, had been constrained to accompany the caravan. But two prophets of the Lord, Haggai and Zechariah, were raised up to encourage and assist Ezra and Zerubbabel in their efforts to restore and reform the people.

Thirty-four years later, B. C. 424, Ezra was succeeded by Nehemiah as viceroy of the king and ruler of the province. At the end of twelve years, B. C. 422, he returned to his former office in the palace of the king at Shushan. Twenty-four years later, B. C. 398, Nehemiah again returned to Jerusalem, and, with his accustomed energy and decision, undertook the reform of vicious customs and irregularities, into which the people, in his absence, had fallen, through their adherence to usages and habits of other nations. The reform which Nehemiah effected was thorough and complete.

In this work of recovering the people from their deplorable degeneracy, Nehemiah was aided by the prophet Malachi, the last of those inspired reprovers of the sins of men, until the coming of John the Baptist, that forerunner of the Lord, of stern and awful sanctity, sent to prepare the way for his coming by the preaching of repentance. There were, therefore, three prophets after the captivity commissioned of God to complete the roll of pro-

[B. C. 606—70—136=400.]

phecy, and to conclude the communications of God to man, until a nobler order of events should begin to unfold the wonderful scheme of grace and salvation of which the harp of prophecy had so often and so sweetly sung. A brief notice of the three prophets after the return is subjoined as an appropriate part of the history of this period.

HAGGAI, ZECHARIAH, AND MALACHI.

The birthplace and tribe of Haggai are unknown; but the times of his predictions are distinctly marked by himself when the Jews, discouraged by the impediments thrown in their way by the Samaritans, had ceased to prosecute the rebuilding of the temple. Haggai was then raised up to exhort the Jews to complete the building. Ezra v. 1. Hag. 1. Zech. 1. He predicted that the glory of the *second* temple should exceed that of the *first*, which was fulfilled when Christ *entered it;* and he foretold the setting up of the Messiah's kingdom under the name of Zerubbabel.

Zechariah was the son of Berachiah, and grandson of Iddo, but his tribe and birthplace are unknown. Like Haggai, he returned from the captivity with Zerubbabel. His prophecies are in two parts. In the first he enjoins the restoration of the temple, and intersperses predictions relative to the advent of the Messiah. In the second he foretells more distant circumstances:—the destruction of Jerusalem by the Romans; the future condition of the Jews; their compunction at having pierced the Messiah; their admission by baptism to the privileges of the gospel covenant, and the final re-establishment of Christ's kingdom.

[A. M. 3496+70+136=3702.]

Malachi was the last of the prophets, and completed the canon of the Old Testament; his exact time and birthplace are unknown. He was commissioned to reprove the priests and people for the irreligious practices into which they had fallen during and after the governorship of Nehemiah, their disrespect to God in their sacrifices, and their unlawful intermarriages with idolatresses. He prophesied the rejection of the Jews, the calling of the Gentiles, the coming of Christ, and the ministry of his forerunner, John the Baptist:—"Behold, I will send my messenger, and he shall prepare the way before me; *and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in:* behold he shall come, saith the Lord of hosts. . . . . Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iii., iv.; Matt. xi. 14, xvii. 11; Mark ix. 11; Luke i. 17.

The history of this reform closes the record of the ancient canon; after which there is a chasm of four hundred years in the sacred history, until the coming of Christ and commencement of the Christian era. This interval we pass in silence, and turn at once to the historical geography of the New Testament, and especially to the incidents connected with the life and ministry of our Lord and Saviour Jesus Christ.

The principal historical events of Jewish history in this interval, however, are entered in the continuation of the Chronological Table with the synchronisms of profane history, by which the historical records of the Old Testament are connected with that of the New.

[B. C. 606—70—136=400.]

END OF PART I.

PART II.

THE NEW TESTAMENT.

CHAPTER I.

THE LIFE OF CHRIST.

ABOUT THIRTY-FIVE YEARS, FROM B. C. 7 TO A. D. 29; OR, ACCORDING TO THE CUSTOMARY CHRONOLOGY, FROM B. C. 2 TO A. D. 33.

portion of sacred history and geography
:h we now enter, is appropriately introduced
ence to the family of Herod and the pro-
ich they respectively governed.

HEROD THE GREAT.

; the interval between the historical events
ld Testament and those of the New, the
'alestine was several times overrun by dif-
raders. At the advent of our Saviour, it
r the power of the Roman empire, under
:rod the Great ruled over the whole coun-
the absolute authority almost of an inde-
overeign. By his address in gaining the
: the ruling factions of Rome after the
Julius Cæsar, and through the influence
Antony, Herod had been publicly pro-
by the Roman senate, king of the Jews;
e years later, Augustus, on ascending the
throne at Rome, confirmed to Herod these
:rogatives. This mixed government, to
alestine and the adjacent provinces were
ras essentially similar to that of the British
ies at the present times. The petty princes
countries rule according to their own laws
customs of their tribes; but, as vassals of
ish government, subject to the limitations
ictions of this foreign power.

SONS OF HEROD.

, at his death, which occurred soon after
l's advent, and while Joseph and Mary
:ering in Egypt with the infant Saviour,
divided, by will, his empire betweeen his three sons in separate and unequal divisions. To Archelaus he gave Samaria, Judea, and the province south and east of Judea, at that time known as Idumea; to Herod Antipas, Galilee and the southern portion of the Perœa, in the region beyond Jordan. That portion of the Perœa which Antipas inherited included the ancient territories of the children of Ammon and Moab, corresponding nearly to the portion of the tribes of Reuben and Gad.

To Herod Philip was allotted the northern part of the Perœa, including all east of Jordan, which belonged to the half tribe of Manasseh, from the land of Bashan, below the sea of Galilee, to the northern boundary of the country toward Mount Hermon and Damascus.

This territory comprised the provinces of Gaulonitis, Iturea, and Trachonitis. The first extended from the east side of the sea of Galilee northward, nearly, or quite, to Cæsarea Philippi. East of Gaulonitis was Iturea, which extended farther north toward Damascus, but not so far south as the former province.

Trachonitis, lying still farther toward the east, was more extensive than either of the preceding provinces. It extended from the plains south of Damascus to Bozrah, comprising the volcanic region of the Lejah, that wonderful formation—grim, desolate, and forbidding beyond expression, rent by enormous fissures—which, in the midst of plains of surpassing fertility, open a hiding-place for the robber lurking for his prey. This tetrarchy of Philip is a high table-land, having a level of 2000 or 2500 feet above that of the sea. The climate is mild and salubrious, and the soil, in many parts, fertile. The country, once populous, is now a waste, overspread with

ruins, and in the summer season overrun with countless herds of goats and camels, which come up from the great desert of Arabia for pasturage.

Archelaus was soon dethroned and banished to Gaul, and superseded in his government by a Roman governor sent out from Rome. In this capacity, Pontius Pilate was acting at the time of our Lord's ministry and crucifixion. The residence of the Roman governor was at Cæsarea; but, on the great festivals of the Jews, he usually went up to Jerusalem for the preservation of order. For this reason, Pilate was at Jerusalem at the time of our Lord's trial and crucifixion. Herod Antipas was present on the same occasion, as a Jew, in attendance upon the festival. His usual residence was at Tiberias in Galilee, on Lake Genesareth; but he often resided in his territories east of the Jordan, where he was brought into acquaintance with John the Baptist. He appears in history as a weak, timid, crafty voluptuary, with neither the talents nor the stern, relentless cruelty of his father, nor the atrocious barbarity of his brother Archelaus.

THE GALILEANS.

Galilee, after the captivity, had been settled by a mixed race of foreigners and Jews. Two great caravan routes passed through this country; one, from the Euphrates through Damascus to Egypt, and one from the same regions to the coast of the Mediterranean. It was also near the great centres of trade and commerce on the Mediterranean, at Tyre and Zidon, still cities of considerable trade, and at the more modern city of Ptolemais, Acre.

The northern part of Galilee, comprising the hill-country north of the plain of Esdraelon, was, in the days of Christ, termed heathen Galilee, or Galilee of the Gentiles, Matt. iv. 15, because among the Jewish population there were intermingled many foreigners, Phœnicians, Syrians, Greeks, and Arabs.

From this intercourse and admixture with foreigners, the Galileans had acquired a strong provincial character and dialect, which made them particularly obnoxious to the Jews. Their language had become corrupted by foreign idioms so as to betray them, as was charged upon Peter. Matt. xxvi. 78; Mark xiv. 70. For the same general reasons the Galileans were less bigoted than the Jews of Judea, and more tolerant toward Christ as an apparent innovator in their religion. He accordingly passed the greater part of his public ministry as well as of his private life in Galilee, and chose his disciples from this country, where his miracles and instructions excited less hostility than at Jerusalem.

Josephus expatiates at length on the extreme fertility of Galilee, and all travellers confirm his representations. In proof of its populousness, it is related by Josephus that there were in this country, scarcely thirty miles square, 200 towns and villages, each containing 15,000 inhabitants. He himself, in a short time, raised 100,000 volunteers for the war against the Romans. "Surrounded," he adds, "by so many foreigners, the Galileans were never backward in warlike enterprise, or in supplying men for the defence of the country. They were numerous, and accustomed to war from their infancy."

THE SAMARITANS.

The prejudice and enmity of the Jews toward the Samaritans was even more inveterate and bitter than toward the Galileans. They were remnants and representatives of the revolted tribes. They had been the most violent antagonists of the Jews in the rebuilding of the temple. They had erected another temple on Mount Gerizim. They rejected the sacred books of the Jews, with the exception of the books of Moses. Their religion was an abomination to a Jew, a profane mixture of Judaism and paganism. For these reasons the Jews had no dealings with the Samaritans. The term Samaritan became to a Jew suggestive only of reproach, insomuch that when they would express their deepest disgust and abhorrence of Christ, they said, "Thou art a Samaritan, and hast a devil." For the same reason the Jews avoided travelling through Samaria, and when compelled to pass through the country, carried their own provisions, and refused the entertainments of the people.

Samaria was at this time the smallest of the four provinces above mentioned, and comprised only the principal part of the territory of the tribes of Ephraim and Manasseh.

JUDEA.

This division included on the north the tribe of Benjamin, and extended south to the boundaries of ancient Palestine. It was the largest of the three divisions already mentioned; and was at this time, as it had ever been, the appropriate land of the Jews, from whom it took this name after the captivity.

The country is hilly and broken, and less fertile than Galilee; but a portion of its plains, particularly on the west, was very productive. Jerusalem, the capital of the whole country, was in this pro-

. It was the great object of interest and union
the Jews, and opened various sources of gain
numerous population.
was the place of solemn assembly to the whole
n at their great yearly festivals. It was the
of their religion. Here was the temple, with
s mysterious rites. Here, therefore, the Jew
ared in all his national characteristics, enter-
ng a proud consciousness of his importance as
seed of Abraham and favourite of heaven,
lly attached to the rites of his religion, and
st equally regardless of the purity of its princi-
; looking down with proud contempt upon every
gner, regarding with unmitigated abhorrence the
r of the Romans, and firmly expecting a king
should establish himself on the throne of uni-
l dominion.
the Jews, their subjection to the Roman power
peculiarly irksome and oppressive. The power
he sanhedrim had been nearly destroyed by
d the Great; the power of life and death was
taken away, and the Jews, though left in the
yment of their religion and their own forms of
rnment to a considerable degree, felt severely
ower of Roman bondage.
were exactions were made upon them of tri-
, which was paid directly to their masters, the
ans; by whom also government was exercised
justice administered. The procurator, resident
esarea, quartered his troops upon the town at
leasure. A cohort was stationed at Jerusalem,
e tower of Antonia, so as to command the tem-
nd quell any popular tumult.
ich was the nature of the government at the
of the public ministry and death of our Lord.
government was administered by Pontius Pilate,
Roman procurator, a weak, cruel, and avaricious
, who, notwithstanding his cruelty and his vices,
ample testimony to the innocence of the ac-
l whom the Jews brought before him for con-
nation, and reluctantly gave his consent to the
ution of that just man. Vainly seeking some
eet aspersion" to wash away the stain of that in-
nt blood on his soul, "He took water and washed
hands, saying, I am innocent of the blood of
just man: see ye to it."

THE HARMONY.

he public ministry of our Lord is usually esti-
d to have continued three and a half years. Of
ministry the four evangelists have given each a
rate history, neither of whom has followed an exact chronological order, nor given in detail the incidents and instructions of his public life. Each is in a measure supplemental to the others. What one omits, another records at length, and a third passes with an incidental allusion, while each groups and combines according to his particular object in writing, and his own mental habits of thought and diction.

It becomes, therefore, a delicate and difficult task to reconstruct these four Gospels by arranging the several parts of each in true chronological order, and set the different accounts of the same events and teachings in parallel columns, so that they may fill out, supply, and elucidate each other, and give to the reader a full and complete survey of all that the Gospels record respecting each and every portion of our Lord's history. This is the design of a Harmony. The learned, who have applied themselves to this task of harmonizing the gospel, differ essentially in their results. But, without entering into a discussion of the merits of different Harmonies, we shall adopt and follow substantially that of Dr. Robinson, both as the latest and the most approved and satisfactory. He has conferred an inestimable blessing upon the public by presenting it with a harmony of the Gospels according to our English version, which ought to be in the hands of every intelligent reader of the Gospels.

Dr. Robinson's views of the different evangelists, according to which he has constructed his harmony, are given in the following paragraph:—

"The narrative of John, except during the week of the Saviour's passion, contains very little that is found in either of the other writers. That of Luke, although in the first part and at the close it has much in common with Matthew and Mark, comprises, nevertheless, in its middle portions, a large amount of matter peculiar to Luke alone. Matthew and Mark have in general more resemblance to each other; though Matthew, being more full, presents much that is not found in Mark or Luke; while Mark, though briefer, has some things that are not contained in any of the rest."

CHRONOLOGICAL DATA.

According to approved chronologists, the date of the Christian era is five or six years subsequent to the nativity of Christ, so that this great event transpired earlier than the common designation of this date, to express which we resort to an anomalous and apparent contradiction, assigning the birth of Christ to the year B. C. 6. In accordance with this cor-

rected chronology, the dates will be given in the subsequent notices of the Life of Christ. The crucifixion, according to this system, occurred A. D. 29, instead of A. D. 33.

The Gospels are generally conceded to have been written about thirty years after our Lord's ascension. Matthew A. D. 56, Luke 58, Mark 58–61, and John 61. This Gospel again is supposed to have been written many years later, in Patmos, or at some time during the period from A. D. 60 to 100.

SYNOPSIS OF THE HARMONY.

PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: ABOUT THIRTEEN AND A HALF YEARS.

§ 1. Preface to Luke's Gospel. Luke i. 1–4.

§ 2. Angel appears to Zacharias.—JERUSALEM. Luke i. 5–25. B. C. 7.

Zacharias was one of the ordinary priests. These, when instituted by David, were divided into twenty-four classes, or courses. 1 Chron. xxiv. 3–19; 2 Chron. viii. 14. These classes served each one week, and were relieved every Sabbath, when they returned to their several cities. The course of Abia, to which Zacharias belonged, was the eighth. He resided at Juttah, in the south of Judea, ever memorable as the birthplace of John the Baptist.

The duties of the priests were, to have charge of the sanctuary and of the altar, to prepare the sacrifices, and to offer the lamb of the morning and evening sacrifice, together with the several burnt-offerings of the festivals and of special occasions, the sin-offerings, the trespass-offerings, the meat-offerings, &c., of the people, as they were brought to the altar for purification, for atonement, or for the fulfilment of a vow, or other religious purposes.

§ 3. An angel appears to Mary—NAZARETH—6 months later. Luke i. 26–38. B. C. 7.

§ 4. Mary visits Elisabeth.—JUTTAH. Luke i. 39–56.

Judah (Luke i. 39) is supposed to be Juttah, a city of the mountains of Judah, five miles south of Hebron.

This visit of Mary to Elisabeth, therefore, required her to make a journey of near a hundred miles, almost the whole length of the land, from north to south. Juttah has been identified by Dr. Robinson as a large Mohammedan village on a low eminence, surrounded by trees, five miles south from Hebron, and half of this distance north-west from Carmel. Some old foundations and walls are still found there. Mary prolonged her visit with Elisabeth three months, until near the birth of John.

§ 5. Birth of John the Baptist.—JUTTAH. Luke i. 57–80. B. C. 6.

§ 6. An angel appears to Joseph.—NAZARETH. Matt. i. 18–25. B. C. 6.

§ 7. Birth of Jesus at Bethlehem, five miles south of Jerusalem. Luke ii. 1–7. B. C. 6.

§ 8. An angel appears to the shepherds near Bethlehem. Luke ii. 8–20. B. C. 6.

§ 9. The circumcision of Jesus, and his presentation in the temple.—BETHLEHEM, JERUSALEM. Luke ii. 21–38. B. C. 6.

§ 10. The Magi.—JERUSALEM, BETHLEHEM. Matt. ii. 1–12. B. C. 6. See page 110.

But who were these Magi? whence came they? and what was the star by which they were guided? They were Chaldean Magi, from the region of Babylon and the Euphrates. They were the learned men of their country, and sustained there, in some degree, the same relation as the chief priests and scribes among the Jews.

The conviction had long been spread throughout the East as well as in Palestine, that, about the time of our era, a great and victorious prince, or Messiah, would appear among the Jews. His coming was supposed, from Numbers xxiv. 17, to have some connection *with the appearance of a star*. Some such phenomenon evidently excited the attention of these wise men, and influenced them to enter upon this long pilgrimage, in search of the expected king of the Jews.

THE STAR IN THE EAST.

It is the common and, probably, the true impression that some supernatural or meteoric appearance guided the wise men, like the pillar of a cloud to the Israelites. But the notion has been entertained that the star may have been none other than a remarkable conjunction of the planets Jupiter and Saturn. If this be true, it will relieve the passage of many difficulties; and confirm, by another astronomical fact, the correction of our chronology, which has already been mentioned. The explanation, as given below, has engaged the attention of many of the greatest minds, and is at least worthy of a respectful consideration.

Kepler, the prince of modern astronomers, under the influence of a conjunction of the planets Jupiter, Saturn, and Mars, which took place in 1604, was led to think that he had discovered means for deter

mining the true year of our Saviour's birth. He made his calculations, and found that Jupiter and Saturn were in conjunction in the constellation of the Fishes, (a fish is the astronomical symbol of Judea,) in the latter half of the year of Rome 747, and were joined by Mars in 748. Here then he fixed the first figure in the date of our era, and here he found the appearance in the heavens which induced the Magi to undertake their journey, and conducted them successfully on their way. Others have taken up this view, freed it from astrological impurities, and shown its trustworthiness and applicability in the case under consideration. It appears that Jupiter and Saturn came together for the first time on May 20th, in the twentieth degree of the constellation of the Fishes. They then stood before sunrise in the eastern part of the heavens, and so were seen by the Magi. Jupiter then passed by Saturn toward the north. About the middle of September they were, near midnight, both in opposition to the sun, Saturn in the thirteenth, Jupiter in the fifteenth degree, being distant from each other about a degree and a half. They then drew nearer. On October 27th, there was a second conjunction in the 16th degree, and on November 12th there took place a third conjunction in the fifteenth degree of the same constellation. In the last two conjunctions, the interval between the planets amounted to no more than a degree, so that, to the unassisted eye, the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again. Their first union in the East awoke the attention of the Magi, told them the expected time had come, and bade them set off without delay toward Judea, (the fish-land.) When they reached Jerusalem, the two planets were once more blended together. Then, in the evening, they stood in the southern part of the sky, pointing with their united rays to Bethlehem, where prophecy declared the Messiah was to be born. The Magi followed the finger of heavenly light, and were brought to the child Jesus. The conclusion, in regard to the time of the advent is, that our Lord was born in the latter part of the year of Rome 747, or six years before the common era.

These results of astronomical calculation do not all in question the exact and literal truthfulness of the gospel narrative of the star in the east; but they offer an interesting and beautiful illustration of the confirmation which science gives to Scripture. The coincidence is at least remarkable, and exhibits a phenomenon by which it is supposed that the wise men may have been providentially guided to the infant Saviour.

§ 11. The flight into Egypt, B. C. 5. Herod's cruelty, B. C. 5. —BETHLEHEM. The return, B. C. 4. Josephus relates that an eclipse of the moon occurred a few days before the death of Herod the Great. This has been found, by calculation, to have been between March 12th and 13th, B. C 4. The return, then, may have been in the summer or autumn following.—NAZARETH. Matt. ii. 13–23; Luke ii. 39–40.

NAZARETH.

Nazareth, for almost thirty years the residence of our Lord and Saviour in the days of his humiliation, requires in this place a distinct description This has been given by many travellers. The following is from the graphic pen of Dr. Durbin, the distinguished American traveller :—

"Nazareth is nearly due north from Jerusalem, distant about sixty-five miles, and embosomed in the mountains of Lower Galilee. I shall not trouble the reader with the many interesting places which lie between Jerusalem and Nazareth, such as Bethel, Shiloh, Shechem, and Samaria; but hasten to the southern edge of the Great Plain of Esdraelon, from which one catches the first glance of the gray hills, in the midst of which lies the early home of Jesus. On our journey thither, we had wandered so long amid the venerable remains of Samaria, that night had shut in upon us as we approached the town of Jennin, at the northern base of the mountains of Samaria, and which is directly opposite to Nazareth, the Great Plain lying between them.

"Upon rising in the morning, and advancing to the high plateau of masonry on which our khan was built, a most beautiful scene opened wide and far. The Great Plain of Esdraelon stretched from the Jordan on the east, thirty miles westward to the Mediterranean; and from the mountains of Samaria on the south, where I stood, fifteen miles northward, to the mountains of Lower Galilee. In full view in this plain were many objects of deep interest, such as Gilboa, Hermon, Tabor, the Fountain of Jezreel, and the battle-field of nations from time immemorial; but in sight, directly across the plain, were the gray, wavy hills of Nazareth. In five hours we were at their base, and began to climb their steep, rocky sides. As we ascended, we fell into a rugged dell, and, following it, quickly came out upon a ridge, below which, to the north, lay deeply embosomed in the hills a small, narrow valley. I knew that in this sequestered glen lay Nazareth, where my Saviour 'was brought up.' It is in

vain to attempt to indicate to the reader the varied and tumultuous emotions which agitate the Christian from the New World as he approaches Nazareth. As we advanced, my eyes wandered rapidly over every nook and corner of the vale, as it opened upon us, to catch the first glimpse of the town. Suddenly a delicate and well-defined line cut the air; and almost at the same moment, at a lower elevation, a small, dark, transverse figure was seen on the right. They were the crescent and the cross, impending over Nazareth. The spell upon the traveller, as he approaches Nazareth, is more rapt than that which comes upon him as he approaches Jerusalem. In the last case, it is broken by the first glance at the embattled walls of the city, so unlike his early imaginings of the holy place; but, advancing upon Nazareth, the quiet, retired little vale is so peaceful, and the silence amid the surrounding hills so profound, that the visions which the place calls up abide in the imagination; and the vale of Nazareth seems a mountain sanctuary from which came forth the grace of life to a dying world. We found clean lodgings in a building belonging to the convent, just without its gates.

"The village of Nazareth is unknown in the annals of mankind, except in so far as it is connected with the mystery of our redemption by Jesus. It is not mentioned in the Old Testament, nor in the New, except in connection with the life of our Saviour.

"I have already said that the town is in a little vale, about 800 feet above the sea, and deeply embosomed in the hills of Lower Galilee. This vale is not more than 700 yards in length, and 300 in width. On the east and south, the hills are lower and more broken up. To the north, they rise higher and are more commanding. On the west, a precipitous mountain ridge swells up some 500 feet above the town, which is built at the foot of its eastern declivity, and overlooks the rich and luxuriant vale still below it. The houses, as all in Palestine, are, owing to the scarcity of wood, built of stone, generally two stories high, and the walls very thick, that they may stand the frequent shocks of the earthquake, and be cooler during the scorching heats of summer. Nearly every house is finished with a flat roof, made of water-proof cement, and surrounded with a low wall of masonry. The roof rests upon an arch turned over the room below. None of the dwelling-houses are large or imposing. The only prominent buildings in the town are the mosque and the convent. This belongs to the Franciscans of the Latin Church, and is rather a cluster of massive buildings, enclosed by a strong wall and gate, and having gardens attached to it. The mosque is seen in the centre of the engraving, and the conventual buildings to the left.

"As living fountains in the East are wellnigh as immutable as mountains, it is very natural to suppose, that, when Mary was a maiden among the maids of Nazareth, she often went, as the maids of Nazareth do now, to the fountain for water. And who shall say that she was distinguishable from the crowd of her maidenly companions, except by the purity of her manners and the modesty of her demeanour? This beautiful vision of the youthful days of Mary was occupying and illuminating my heart, as I approached the only spot in Nazareth that I could feel had certainly been trodden by the Virgin's feet. Alas! like most other antecedent visions in the Holy Land, it suddenly vanished when the fountain appeared. It was surrounded by a crowd of the maids of modern Nazareth, each somewhat clamorous in contending for her turn to fill her waterpot. One poor damsel was lamenting over her earthen jar, which had been broken in the contest. As I drew near, the crowd parted to let me examine the fountain. I found it to be a large marble trough, probably once a sarcophagus, covered with a rude stone arch, from under which one end projected a little. From the trough a feeble jet of good water issued, and was received into the waterpots.

"From the Fountain of the Virgin I ascended the lofty ridge on the west of the town, and seated myself in the shade of a large white Mohammedan tomb that crowns its summit. This was one of the most pleasing hours of my life. It was late in the afternoon; the sky was cloudless, and a profound silence reigned throughout the field of vision, which was wellnigh boundless in every direction. To the south-west, the long dark ridge of Mount Carmel seemed banked up against the sky, and beyond it the evening sun hung over the sea as if in the act of falling into it; to the west, the Mediterranean lay as a mirror of molten silver; on the south, the Plain of Esdraelon spread its green carpet, beyond which were the mountains of Samaria; toward the east, rose in succession the irregular swells of Gilboa, the summit of Little Hermon, and the bold round top of Tabor, which seemed to me, in spite of criticism, the most appropriate mountain in all Palestine for the transfiguration of our Saviour. For it stands apart from the rest of the world, uplifted into the pure resplendent heavens, and looks down upon the scenes of his youth, the sea of his miracles, and the familiar walks of his disciples. Farther eastward, beyond the sea of Genesareth, were seen the dim outlines of the hills of Bashan. On the north, Kana el

Cana of Galilee, was visible, where Jesus his first miracle at the wedding of a neigh- which himself and his mother had been Still farther to the north swelled up the s of Safet, and beyond them towered the ermon, the monarch of this sacred moun- d. Immediately below me on the east, lay impending over its little paradisiacal vale. s interesting panorama I was sitting at night- essed with the assurance that Jesus had often over this hill, gazed on this scene, and at on this very spot which I now occupied." acred associations and solemn musings, l by the scene before us, are happily ex- y Dr. Robinson:—

ng myself in the shade of the Wely, I re- or some hours upon this spot, lost in the ation of the wide prospect and of the events l with the scenes around. In the village e Saviour of the world had passed his child- d, although we have few particulars of his g those early years, yet there are certain f nature which meet our eyes now just as met his.

"He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior been dyed in blood; and he looked out, too, upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have, indeed, not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world and unvailed new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it sprang up." Population of Nazareth, about 3000.

§ 12. At twelve years of age, Jesus goes to the Passover.—Jerusalem. Luke ii. 41–52. April, A. D. 8.

§ 13. The genealogies. Matt. i. 1–17; Luke iii. 23–38.

RT II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY. A. D. 25.

TIME: ABOUT ONE YEAR.

e ministry of John the Baptist.—The Desert of ordan. Mat. iii. 1–12; Mark i. 1–8; Luke iii. 1–18.

e, the tetrarchy of Lysanias, was a small tiful and fertile province on the eastern de- of the mountains of Anti-Lebanon, north- west of Damascus. Abila, the capital, eigh- s from Damascus, is still a considerable vil- wild gorge of the mountains, on the Abana riptures.

THE WILDERNESS.

solate region which lies between the Mount , east of Jerusalem and the plains of Jor- extends far north and south of this line Jordan and the Dead Sea, is generally as- have been the wilderness where the Bap- runner of our Lord, began his ministry. also our Lord retired after his baptism, continued for forty days and forty nights, and prayer, preparatory to the great work nistry. This mountainous tract, the desert , is bare, bleak, and dreary, presenting re yellow rocks and gray sand; no trees a few shrubs grow here and there on the d the intervening dells are covered with arid grass and some green bushes of cistus. This region of country is often mentioned in Scripture, and termed "the Wilderness of Judah," which extended along the western shore of the Dead Sea, the plain of Jordan, and the mountains of Judah toward Jerusalem and Jericho. During the rebellion of Absalom, David, on his flight from Jerusalem, crossed the Kidron and withdrew to the banks of the Jordan, and said, "I will tarry in the plain of the wilderness;" but not being secure there, he passed over Jordan to gather his army in Gilead. From the description of Josephus it appears that this region, between Jericho and the Asphaltic lake, was then as stony and barren as it is now.

The country was not entirely destitute of the means of subsistence. The food of John, and doubtless of our Saviour also, was such as the desert affords, locusts and wild honey from the rocks. Josephus informs us that he himself subsisted in the same manner for three years in this wilderness, with his teacher, Banas, "and had no other food than what grew of its own accord."

§ 15. Baptism of Jesus.—The Jordan. Matt. iii. 13–17; Mark i. 9–11; Luke iii. 21–23. Autumn of A. D. 25.

Jesus is here supposed to have gone down the east side of the Jordan, as indicated in the map of his travels, Map VI., to have been baptized near the

fords of Jericho, and to have passed over into the wilderness west of the Jordan, and to have returned up the valley of this river to Nazareth.

§ 16. The temptation.—Desert of Judea. Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13.

The mountain which tradition assigns as the place of the temptation, is the lofty summit of Quarantania, about three miles north of the road leading to Jericho. It is fifteen hundred or two thousand feet high, and "distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights. Its highest summit is crowned with a chapel, still occasionally resorted to by the more devout pilgrims, while the eastern face, which overhangs the plain, and commands a noble view of the Arabian mountains, is much occupied with grottos and cells, the favourite abodes of pious anchorites."

§ 17. Preface to John's Gospel. John i. 1–18.

§ 18. Testimony of John the Baptist to Jesus.—Bethabara beyond Jordan. John i. 19–34. March? A. D. 26.

Bethabara is supposed by Lücke to be Beth-bara, on the Jordan, to which Gideon summoned the Israelites to take the waters before the Midianites. Judg. vii. 24. Ritter supposes it to have been by the fords of Jordan, over against Jericho. The name itself means the *House of Fords*. Its true site was early lost, and probably will never be recovered. Jerome relates that many believers in his day, desirous of baptism, resorted there, and were baptized in the living stream.

§ 19. Jesus gains disciples.—The Jordan. Galilee? John i. 35–51.

§ 20. The marriage at Cana of Galilee. John ii. 1–12. March, A. D. 26.

Dr. Robinson supposes the *third day* to refer back to John i. 44. The two preceding days were sufficient for the journey to Cana, a distance perhaps of sixty miles. Cana of Galilee, as has been shown by Dr. Robinson, is not the Cana of most travellers, seen at the distance, five miles north-east of Nazareth, but Kana el Jelil, about seven miles north of Nazareth, also in full view from the heights above this place. Cana is remarkable as the place where Jesus wrought the first two miracles by which to attest the truth of his divine mission. He visited the place a short time after the marriage at Cana, on his return from Jerusalem after the first passover, when he healed the nobleman's son, then lying sick at Capernaum, at the distance of fifteen miles. Nathaniel, the guileless Israelite, was also a native of this place, John xxi. 2, afterward known as an apostle of the name of Bartholomew. Cana is now a ruined, neglected place, but little known. "War, bloody, relentless war, has swept over the little Cana of Galilee; fire and sword have laid waste and destroyed the peaceful village in which Christ met the rejoicing wedding-party."

PART III.—OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND. MARCH, A. D. 26.

TIME: ONE YEAR.

§ 21. At the Passover, Jesus drives the traders out of the temple.—Jerusalem. John ii. 13–25.

ROUTES BETWEEN JERUSALEM AND GALILEE.

The approach to Jerusalem from Galilee was by three different routes—the western, middle, and eastern.

1st. The western was either around the headland of Carmel and along the coast by Cæsarea to Joppa and Jerusalem, or across the pass of Mount Carmel near Megiddo, and along the eastern border of the plain of Sharon, by Antipatris, to Lydda, and thence to Jerusalem.

2d. The middle and most direct route was, as it still is, across the plain of Esdraelon, and on the line of the mountains of Samaria by Shechem, the Sychar of the New Testament, to the city of Jerusalem.

3d. The eastern route was down the valley of the Jordan to Jericho, and thence up to Jerusalem. The valley of the Jordan is more easily traversed on the eastern side than on the western. The course of the Jordan may be conveniently traversed near the outlet of the Sea of Galilee, or the line of travel may be through the plain of Esdraelon and down the valley between Hermon and Gilboa, to Bethshean, or Scythopolis, and across the fords of the Jordan at that place. Then the traveller may follow the plain of the Jordan, or go up from the river to the table-land eastward, and follow the line of the terraces to some point nearly opposite Jericho, before descending to the Jordan. In the map of the travels of our Lord, the particular route is for the most part conjectural and arbitrary, nothing being said, except in one or two instances, to indicate the route pursued by our Saviour in going up to Jerusalem or returning to Galilee.

§ 22. Our Lord's discourse with Nicodemus.—Jerusalem. John iii. 1–21.

§ 23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist. John iii. 22–36. Summer of A. D. 26. Ænon was 6 miles north east from Jerusalem.

t does not appear where in Judea Jesus passed interval between the passover and his return to ilee; but from the mention of his *baptizing*, near re John also was before his imprisonment, he is posed, as indicated in the map, to have restricted ministry to the region of Jerusalem and of Jeri-, where the fountains of Elisha and Beth-Hoglah l the Jordan might afford stations for his ministry l for baptizing.

24. Jesus departs into Galilee after John's imprisonment. Matt. iv. 12, xiv. 3–5; Mark i. 14, vi. 17–20; Luke iv. 14, iii. 19, 20; John iv. 1–3. Autumn of A. D. 26.

IMPRISONMENT OF JOHN THE BAPTIST.

The imprisonment of John occurred in the second r of his ministry, which may have continued one r and six months. On the supposition that the th of Jesus was in October, and that both John l Jesus entered on their public ministry at thirty rs of age, then the ministry of Jesus began six nths before the first passover. Eight months after passover he is on his way to Galilee in conse-ence of John's imprisonment. More than a year s already elapsed since the commencement of his blic ministry, but the ministry of John began ne months before that of Jesus. It must, there-e, have continued at least a year and a half.

MACHÆRUS AND THE HOT SPRINGS OF CALLIRROHOE.

Machærus, the castle and palace of Herod, where hn was beheaded, was situated on the east of the ad Sea, above the hot springs of Callirrohoe, eight nine miles from the sea, about fifteen south-east the outlet of the Jordan. Seetzin, about fifty rs since, discovered its ruins, still imposing and ensive, on the summit of an oblong and lofty k, with precipitous sides, and surrounded by a p chasm, so as to be altogether inaccessible, ex-t at one point, by a very high bridge. Josephus cribes it as "so contrived by nature that it could be easily ascended, for it is, as it were, ditched ut with such valleys on all sides, and to such a th, that the eye cannot reach their bottoms, and h as are not easily to be passed over, and even h as it is impossible to fill up with earth; for t valley which cuts it off on the west extends to eescore furlongs, and does not end till it comes the lake Asphaltis."

Lieut. Lynch found the walls of this chasm near hot springs standing 122 feet apart, "lofty and pendicular, of red and yellow sandstone, majestic and imposing." Through this chasm a stream of hot water, twelve feet wide and ten inches deep, rushes with great velocity. This hot stream of water is supplied from many springs which gush out their heated waters along the line of the chasm for three or four miles. These and the volcanic rocks which abound in this region are so many additional indications of the volcanic nature of this whole region of country. These waters were much frequented in the time of John's ministry for baptism and for health. They are even mentioned in the book of Genesis, xxxvi. 24, as discovered by Anah, son of one of the dukes of Edom, the sons of Esau. In our translation the word meaning *hot springs* is absurdly rendered *mules*. The interpretation of the text is, that he "found the hot springs of the wilderness as he fed the asses of Zibeon his father."

The return of Jesus to Galilee was in this instance by the middle route, as is indicated by his conversation with the Samaritan woman. It was November or December in the second year of his public ministry.

§ 25. Discourse with the Samaritan woman. Many of the Samaritans believe on him.—SHECHEM, SYCHAR, or NEAPOLIS. John iv. 4–42. December A. D. 26.

At the distance of some thirty miles from Jerusalem the traveller beholds from an eminence a long narrow valley, extending northward ten or twelve miles before him, and bounded on the west by a ridge of mountains 700 or 800 feet in height, and on the east by an irregular line of hills at the distance of two or three miles. Our Lord's journey lay along this valley, at the base of these western mountains. Near the middle of these mountains they are rent to their base by a defile which cuts through them from the West, forming two frowning bluffs, Gerizim and Ebal, 600 feet high, at the distance of a quarter of a mile from each other. A short distance south of the line of the defile, at the foot of Gerizim, the southern bluff, was Jacob's Well, where, in the middle of the second day's journey, Jesus seated himself for rest, while his disciples passed up the valley between the opposite heights to the city of Shechem, Sychar, for the purchase of provisions. While waiting here for the return of his disciples, Jesus was drawn into that most interesting and instructive conversation with the woman of Samaria, who had come out to draw water from the well. The well itself was a perpendicular shaft in the rock, 105 feet deep; the work of the patriarch Jacob. It has but recently been filled by the envious Arabs because refused backsheesh!

It is extremely interesting to reflect that from these Samaritans, who now for the first time received

the gospel from the Son of Man himself, was gathered, by Philip the Evangelist, the first Christian church out of Jerusalem, and that they enjoyed the earliest ministrations of the apostles Peter and John, who, in the dispersion upon the death of Stephen, preached in many of their villages.

§ 26. Jesus teaches publicly in Galilee. John iv. 43–45; Matt. iv. 17; Mark i. 14, 15; Luke iv. 14, 15. January? A. D. 27.

§ 27. Jesus is again at Cana, where he heals the son of a nobleman lying ill at Capernaum.—CANA OF GALILEE. John iv. 46–54. January, A. D. 27.

Sarepta, to which allusion is made in this discourse of our Lord, was midway between Tyre and Zidon, on the celebrated plain of Phœnicia. Remains of an ancient town are found near the shore. The modern town is on a high hill, a short distance to the east.

Capernaum was on the north-west shore of Gennesaret, fifteen miles north-east from Cana. The nobleman appears to have been some member of the family of the king. The fame of Jesus had reached the court of Herod, though Jesus had, at this time, wrought but one miracle in Galilee.

§ 28. Jesus at Nazareth; he is there rejected; and fixes his abode at Capernaum. Luke iv. 16–31; Matt. 13–16. January, A. D. 27.

The hills south-west of Nazareth break off into a perpendicular precipice of forty or fifty feet; and here, doubtless, is the brow of the hill to which his own citizens led him, that they might cast him down. Tradition assigns for this incident another place, which it is needless to describe.

Capernaum becomes now the residence of Jesus. "Thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." So completely has this word been fulfilled upon this doomed city, that the very site of it is unknown.

North of Tiberias, and about midway of the coast, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth, at the widest part, of great beauty and fertility. This is the ancient land of Gennesaret, Mark vi. 53, in which Dr. Robinson supposes the lost city to have been located.

This plain Josephus describes as one of surpassing loveliness and fertility, and modern travellers concur in attesting the truth of the representation:—

"The country named Gennesar extends along the lake, wonderful both for its nature and beauty. On account of its fertility it refuses no tree, and the cultivators plant in it all kinds of trees; and the temperature of the atmosphere suits the several sorts. For walnuts, which require the greatest colds, flourish there in vast quantities, and also palm-trees, which require heat; while fig-trees and olives, which require a milder atmosphere, grow near them. One may say that it is the ambition of nature which forces together the things that are naturally enemies to one another; and that there is a happy contention of the seasons of the year, as if each of them laid claim to this district as its own; for it not only nourishes different sorts of fruits, beyond men's expectation, but long preserves them.

"It supplies men with the principal fruits, with grapes and figs during ten months of the year, without intermission, and with the rest of the fruits throughout the whole year as they ripen in course. And besides the good temperature of the atmosphere, it is also watered from a most fertile fountain, called Capharnaum by the natives. Some have thought this fountain to be a vein of the Nile, because it produces the Coracine fish, like the lake near Alexandria. The length of this country extends along the banks of this lake, bearing the same name, for thirty stadia, and in breadth it is twenty. This, indeed, is the nature of that place."

Upon the coast near the northern limit of this plain of Gennesar, by a large fountain, are found some remains of an ancient city, which Dr. Robinson supposes to have been Capernaum. An American traveller has assured the writer that he departed from the usual routes of tourists in passing this plain—that he neither kept along the shore nor followed the windings of the western hills that encircle the plain, but struck diagonally across it, and found in the centre of the plains piles of rubbish and other indications of an ancient town. These localities may possibly indicate the sites of Capernaum and Bethsaida.

Chorazin, in the opinion of Dr. Robinson, may be assumed to have been at a place now known by the name of Tell Hûm, about four miles farther north, on the north-west margin of the lake, where are found extensive ruins. Several plausible reasons are assigned for assuming this to be the site of Chorazin. Bethsaida he locates just north of Capernaum; but nothing more can be affirmed with confidence of Capernaum, Bethsaida, or Chorazin, than that they lay in this order on the western shore of the lake.

§ 29. The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes.—NEAR CAPERNAUM. Luke v. 1–11; Matt. iv. 18–22; Mark i. 16–20. January, A. D. 27.

§ 30. Healing of a demoniac in the synagogue.—CAPERNAUM. Mark i. 21–28; Luke iv. 31–37. January, A. D. 27.

§ 31. The healing of Peter's wife's mother, and many others. CAPERNAUM. Matt. viii. 14–17; Mark i. 29–34; Luke iv. 38–41. January, A. D. 27.

us with his disciples goes from Capernaum through-
ililee. Mark i. 35–39; Luke iv. 42–44; Matt. iv. 23–
ebruary and March, A. D. 27.

g is given to define the course or extent of
missionary circuit of our Lord further than
rent about all Galilee, "teaching in their
es and preaching the gospel of the king-
The course marked on the map, VI., is alto-
gether conjectural, but is made to comprehend a considerable portion of Galilee.

§ 33. The healing of a leper.—GALILEE. Matt. viii. 2–4; Mark i. 40–45; Luke v. 12–16. February or March, A. D. 27.
§ 34. The healing of a paralytic.—CAPERNAUM. Mark ii. 1–12; Luke v. 17–26; Matt. ix. 2–8. March, A. D. 27.
§ 35. The call of Matthew.—CAPERNAUM. Matt. ix. 9; Mark ii. 13, 14; Luke v. 27, 28. April, A. D. 27.

—OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD. A. D. 27–28.

TIME: ONE YEAR.

› pool of Bethesda; the healing of the infirm man;
r Lord's subsequent discourse.—JERUSALEM. John
. April, A. D. 27.

third journey to Jerusalem, Christ is sup-
ıave crossed the Jordan below the Sea of
nd to have pursued his journey along the
ɔle-land east of the river. See Map VI.
of the temple area, and near the eastern
ıe city, is an immense cistern, 360 feet in
30 in breadth, and 75 in depth, which,
to tradition, is the Pool of Bethesda.
fountain on the eastern base of the hill
low the south-east angle of the walls of the
known as the Fountain of the Virgin or
ɔol, may with greater probability be assumed
pool in question. This is an intermittent
rising and falling at irregular intervals,
y have been indicated by the troubling of
ɜ. The water itself is slightly saline, but
r used for domestic purposes, and devoid
ɛdicinal virtue, as it was at the period of
s ministry. The healing of the first that
own after the troubling of the water was
supernatural. The possibility that *one*
healed collected a multitude of the impo-
: the pool; but the certainty that all who-
l may be healed of the deadly malady that
nd the grave brings few to the fountain of
l for life and full salvation!

› disciples pluck ears of grain on the Sabbath.—ON
Y TO GALILEE. Matt. xii. 1–8; Mark ii. 23–28; Luke
April, A. D. 27.
› healing of the withered hand on the Sabbath.—
E. Matt. xii. 9–14; Mark iii. 1–6; Luke vi. 6–11.
ıs arrives at the Sea of Tiberias, and is followed by
des.—LAKE OF GALILEE. Matt. xii. 15–21; Mark iii.
May, A. D. 27.
ıs withdraws to the mountain, and chooses the
; the multitudes follow him.—NEAR CAPERNAUM.
ii. 13–19; Luke vi. 12–19; Matt. x. 2–4. May,
'.

ıppears to have returned toward Galilee
ɛly after the passover. Nothing is said to intimate by what route he went to Jerusalem or returned. In map VI. he is assumed to have gone up to Jerusalem by the eastern route, through the Perea, at some distance from the Jordan, on the line of the table-land above, and to have returned by the middle route through Samaria.

§ 41. The Sermon on the Mount.—NEAR CAPERNAUM. Matt. v. 1; viii. 1; Luke vi. 20–49. May? A. D. 27.
§ 42. The healing of the centurion's servant.—CAPERNAUM. Matt. viii. 5–13; Luke vii. 1–10. May? A. D. 27.
§ 43. The raising of the widow's son.—NAIN. Luke vii. 11–17. May? A. D. 27.

Nain, the scene of this touching incident, is now a small settlement on the north side of Hermon, about three miles south by west from Tabor, and sixteen from Capernaum. The body was not enclosed in a coffin, but wrapped in a winding-sheet and borne on a bier.

§ 44. John the Baptist, in prison, sends disciples to Jesus.—GALILEE: CAPERNAUM. Matt. xi. 2–19; Luke vii. 18–35. June? A. D. 27.

John, having heard in his prison of the works of Christ, sent two of his disciples into Galilee, a distance of seventy miles, to inquire whether he was the expected Messiah. Some time after this, John was beheaded at the instigation of the infamous Herodias, after having lain in prison not far from a year and six months. Matt. xiv. 1–13.

§ 45. Reflections of Jesus on appealing to his mighty works. CAPERNAUM? Matt. xi. 20–30. June? A. D. 27.
§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—CAPERNAUM? Luke vii. 36–50. June? A. D. 27.
§ 47. Jesus, with the Twelve, makes a second circuit in Galilee. Luke viii. 1–3. June to Sept. A. D. 27.

The course of our Lord in this second circuit in Galilee, as in the first, is wholly conjectural; as such it is traced on the map, through the northern part of Galilee.

§ 48. The healing of a demoniac. The Scribes and Pharisees blaspheme.—GALILEE. Mark iii. 19–30; Matt. xii. 22–37; Luke xi. 14, 15, 17–23. Oct.? A. D. 27.
§ 49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—GALILEE. Matt. xii. 38–45; Luke xi. 16, 24–36. Oct.? A. D. 27.

§ 50. The true disciples of Christ his nearest relatives.—GALILEE. Matt. xii. 46–50; Mark iii. 31–35; Luke viii. 19–21. Oct.? A. D. 27.

§ 51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.—GALILEE. Luke xi. 37–54. Oct.? A. D. 27.

§ 52. Jesus discourses to his disciples and the multitude.—GALILEE. Luke xii. 1–59. Oct.? A. D. 27.

§ 53. The slaughter of certain Galileans. Parable of the barren fig-tree.—GALILEE. Luke xiii. 1–9. Oct.? A. D. 27.

§ 54. Parable of the Sower.—LAKE OF GALILEE: NEAR CAPERNAUM? Matt. xiii. 1–23; Mark iv. 1–25; Luke viii. 4–18. Oct.? A. D. 27.

§ 55. Parable of the tares. Other parables.—NEAR CAPERNAUM? Matt. xiii. 24–53; Mark iv. 26–34. Oct.? A. D. 27.

§ 56. Jesus directs to cross the lake. Incidents. The tempest stilled.—LAKE OF GALILEE. Matt. viii. 18–27; Mark iv. 35–41; Luke viii. 22–25; ix. 57–62. Oct.? A. D. 27.

SEA OF GALILEE, OR TIBERIAS.

The Sea of Tiberias, the scene of so many incidents connected with our Lord's ministry, is a wide expanse of the Jordan, in a deep valley encircled by mountains, which rise on the east from the water's edge by steep acclivities, until they reach the height of a thousand or twelve hundred feet. On the west, and especially in the north-west, the hills are lower and more broken. Occasionally they recede a little from the shore, and form small plains of extreme fertility. The lake is about twelve miles long and five broad; the waters are pure and limpid, and abound with fish, as in the time of our Saviour.

From its position between high hills, it is exposed to sudden gusts of wind, as in the case before us. There was, at the last accounts, but a single boat upon the lake.

The rocks are limestone; and the whole region volcanic. Near Tiberias, on the south-west shore of the lake, are several hot springs, and on the opposite side several others, at a short distance from the shore. The opinion has been advanced, that the lake itself occupies the crater of an extinct volcano. According to the measurement of Lieut. Lynch, the surface of the lake is 600 or 700 feet below the level of the Mediterranean.

Tiberias, John vi. 23, already mentioned, is the only town on the lake. This city, renowned in history, and built by Herod, is now mostly in ruins, and inhabited by some two thousand Greek Christians and Jews. Dr. Olin describes it as the most wretched of all the towns he ever beheld.

The heat of the summer at Tiberias, as at Jericho, is almost insupportable, and the climate sickly. The inhabitants of the coast find profitable occupation in raising early vegetables, grapes, and melons, for the market at Damascus. These productions mature in this valley much earlier than on the high lands of Galilee or Gilead.

The scenery of the lake has not the stern and awful features of the Dead Sea, but is more rich in hallowed associations, and more attractive in the softened beauties of the landscape. The view of it from the western height breaks upon the approaching traveller with singular power.

"We were upon the brow of what must appear to a spectator at its base a lofty mountain, which bounds the deep basin of the Sea of Galilee, and forms the last step in the descent from the very elevated plain over which we had journeyed during the long day.

"The sun had just set behind us in a blaze of red light, which filled the western sky for many degrees above the horizon, and was slightly reflected from the smooth, glassy surface of the beautiful lake, whose opposite shore was visible for many miles on the right and left, rising abruptly out of the water into an immense and continuous bulwark, several hundred feet in height, grand and massive, but softened by graceful undulations, and covered with a carpet of luxuriant vegetation, from the summit quite down to the water's edge.

"Beyond the lake stretched out a vast, and, to our eyes, a boundless region, filled up with a countless number of beautiful rounded hills, all clad in verdure, which, at this moment, was invested with a peculiar richness of colouring. In the remote distance, though full in our view, the snowy top of Mount Hermon was still glittering and basking in the beams of the sun, while a chaste, cool drapery of white, fleecy clouds hung around its base.

"The green, graceful form of Mount Tabor rose behind us; while, over the broad and well-cultivated plain, the numerous fields of wheat, now of a dark, luxuriant green, contrasted very strongly and strangely with intervening tracts of red, freshly-ploughed ground. Independent of sacred associations, this was altogether a scene of rare and unique beauty—nay, of splendid magnificence."

The picturesque beauties of this charming scenery frequently attracted the admiring gaze of this traveller as he reluctantly retired on his way to Safet:—

"The sea is almost continually in sight, and the different elevations and ever-shifting points of view from which it was seen, gave to this lovely expanse of water reposing in its deep bed, lustrous and glittering in the sunbeams like molten silver, an endless variety of interesting forms and aspects.

"I thought some of these views the most exquisitely beautiful of any I had enjoyed of this deeply interesting region; but, perhaps, it was because they

views of a region so honoured and hal-
presence and ministry of the adorable
r eye rested upon the 'Sea of Galilee,'
Magdala,' and the 'land of Gennesa-
ıe site of Chorazin, Bethsaida, and Ca-
e cities where most of his mighty works
It 'passed over to the other side,' and
ious directions across the shining lake,
track of 'the little ships' in which he
doing good,' and that along which he
disciples, 'walking on the sea,' and
bnked the winds and the sea, and there
alm.' Surely no region on earth but
ıd its environs alone is richer in affect-
ons; and I felt now as I did upon
a to the holy city—saddened and quite
with the thought that I should com-
hese endeared scenes no more."

'o demoniacs of Gerges,—EAST COAST OF THE
ALILEE. Matt. viii. 28–34; ix. 1; Mark v. 1–21;
26–40. Nov.? A. D. 27.

centre of the eastern coast of the lake is
rsa, which seems to indicate the country
gesenes, and near at hand is a "steep
cending to the sea, and containing
bs, a fit habitation for the poor maniacs
sus as they came out of the tombs.
as too remote to satisfy the conditions
ative. Its ruins are found nine miles
ıe lake, beyond the vast gorge of the
k, which formed apparently the northern
territory. From that city to the sea,
'must have run down the mountain for
ıd a half, forded the deep Jermuk, quite
ble as the Jordan itself, ascended its
ınk, and raced across a level plain several
e they could reach the nearest margin of
a feat which no herd of swine would be
hieve, even though they were 'possessed.'
the miracle, therefore, was not at Gadara.
ıelf where it was wrought was evidently
'e; and in this Gersa or Chersa we have
which fulfils every requirement of the
It is within a few rods of the shore,
ıense mountain rises directly above it, in
ıncient tombs, out of some of which the
ossessed of the devils may have issued
ms. The lake is so near the base of the
hat the swine, rushing madly down it,
stop, but would be hurried on into the
lrowned."

ı feast.—CAPERNAUM. Matt. ix. 10–17; Mark ii.
ıke v. 29–39. Nov.? A.D. 27.

raising of Jairus's daughter. The woman with a bloody flux.—CAPERNAUM. Matt. ix. 18–26; Mark v. 22–43; Luke viii. 41–56. Nov.? A. D. 27.

§ 60. Two blind men healed, and a dumb spirit cast out.—CAPERNAUM? Matt. ix. 27–34. Nov.? A. D. 27.

§ 61. Jesus again at Nazareth, and again rejected. Matt. xiii. 54–58; Mark vi. 1–6. Jan.? A. D. 28.

§ 62. A third circuit in Galilee. The Twelve instructed and sent forth.—GALILEE. Matt. ix. 35–38; x. 1, 5–42; xi. 1; Mark vi. 6–13; Luke ix. 1–6. March? A. D. 28.

As in the preceding instances, so in the present, we are left to our own conjectures respecting this circuit of our Lord. It is traced on the map by conjecture through Nazareth and the southern part of Galilee, around Mount Hermon, and by Tiberias along the sea-coast.

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.—GALILEE? PEREA. Matt. xiv. 1, 2, 6–12; Mark vi. 14–16, 21–29; Luke ix. 7–9. March? A. D. 28.

§ 64. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—CAPERNAUM. N. E. COAST OF THE LAKE OF GALILEE. Mark vi. 30–44; Luke ix. 10–17; Matt. xiv. 13–21; John vi. 1–14. March, A. D. 28.

Bethsaida was at the outlet of the Jordan on either side, or there were two towns of the same name, one in the neighbourhood of Capernaum and Chorazin, on the west side of the lake, the other on the eastern shore. After recurring many times to the topography of these cities and comparing opposing theories with our personal observation, we adopt that of Dr. Thomson. This theory assumes that there was but one Bethsaida, which the Jordan separated into two divisions near its entrance into the lake. That upon the western bank was the city of Andrew and Peter. The extensive ruins about Tell Hûm, on the north-west shore of the lake, seem to indicate the site of Capernaum. Two miles north of Tell Hûm, between this and Bethsaida, confused heaps of rubbish, named Khorazy, may identify also the situation of Chorazin. But those cities, all fallen beneath the same woe, have long been lost; nor is it probable that they will ever be recovered. In the desert beyond the eastern Bethsaida Jesus fed the 5000, and then ordered his disciples to cross over unto the other Bethsaida on the western shore, while he went up into the eastern mountain for the purpose of secret prayer. In their passage across the lake, near the dawn of the morning, the disciples were struck by one of those violent gusts of wind which often sweep with great fury over the lake. In the midst of their consternation and peril, Jesus came to the relief of his disciples, walking upon the sea, and, as he enters into the ship, the wind ceases. The ship came to land near the plain of Gennesaret, below Capernaum, where were ga-

thered many of the five thousand, who, in the mean time, had crossed the sea to see and hear more of Jesus.

§ 65. Jesus walks upon the water.—Lake of Galilee. Gennesareth. Matt. xiv. 22–36; Mark vi. 45–56; John vi. 15–21. March? A. D. 28.

66. Our Lord's discourse to the multitude in the synagogue of Capernaum. Many disciples turn back. Peter's profession of faith.—Capernaum. John vi. 22–71; vii. 1.

Tiberias, from which many of the boats which had passed up and over the lake to the eastern Bethsaida before the feeding of the multitude, and then had recrossed the lake to Genesareth, is a town on the south-west shore below this plain. The city lies directly upon the shore, on a narrow strip of undulating land, beyond which the mountains rise very steeply. It was built by Herod Antipas, by whose order John was beheaded, and is supposed to have been one of his residences. The celebrated hot springs are a mile or more below the modern town, where are found various fragments of columns of red and gray granite and marble, together with other indications which mark the site of the ancient town. The water flows from the earth too hot to be borne by the hand, and excessively salt and bitter, and emits a strong smell of sulphur. Tiberias is unhealthy, and the inhabitants poor and sickly—"a picture of disgusting filth and frightful wretchedness."

PART V.—FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: SIX MONTHS.

§ 67. Our Lord justifies his disciples for eating with unwashen hands. Pharisaic traditions.—Capernaum. Matt. xv. 1–20; Mark vii. 1–23. April, A. D. 28.

§ 68. Fourth circuit of our Lord. The daughter of a Syro-Phœnician woman is healed. Region of Tyre and Zidon. April? A. D. 28.

Tyre has been already noticed. Zidon was one of the oldest cities in Palestine, having been founded by the eldest son of Canaan, the eldest son of Ham. Gen. x. 15. It is situated on an elevated promontory, which projects a considerable distance into the sea. The environs of the city are overspread with a luxuriant vegetation, and covered with beautiful orchards and gardens. Zidon, like its younger and more powerful rival, once commanded an extensive trade with the principal cities and nations of the old world. The Zidonians were noted for their commerce, their skill in architecture, philosophy, astronomy, and navigation. Their idolatry and wickedness drew down upon them the frequent denunciations of the prophets. Ezek. xxviii. 21–24; Joel iii. 4–8. But the retributive vengeance of heaven fell upon them less severely than on their neighbours of Tyre. Zidon is still a considerable town of five thousand inhabitants; and the harbour, though now much choked with sand, still enables them to maintain some trade and commerce with the cities of the coast.

Our Lord's motive in retiring to the coast of Tyre and Zidon, seems to have been to escape from the power of Herod and the malice of Herodias. Like his great forerunner, whom they had slain, he had become known as a preacher of righteousness of stern and awful sanctity. Herod, smitten with remorse, sees in this mysterious personage John the Baptist, whom he beheaded, risen from the dead, and showing forth mighty works that might awaken his remorseless rage as well as his secret dread. In this region, Jesus was entirely beyond the jurisdiction of this Herod, in the tetrarchy of Herod Philip, the lawful husband of Herodias, who is universally described as a mild, well-meaning, but pusillanimous prince.

THE DECAPOLIS.

The Decapolis, to which Jesus must have passed by a circuitous route around and through different parts of Galilee, was a confederation of ten cities south of the Sea of Galilee, and chiefly east of the Jordan. The inhabitants were, for the most part, not Jews, but pagans. The cities, though not adjacent, but separated, some of them at a considerable distance from each other, had certain common rights and privileges, as well as mutual affinities; and, being under the jurisdiction neither of Herod nor of Philip, but of the Roman power, they offered additional security to Jesus against the power of the Herods and the persecution of the Jews. Gadara, Scythopolis, Pella, Gerasa, Abila, Capitolias, Canatha, and Philadelphia are included in the cities of the Decapolis; but they are not all known. Jesus appears to have lingered in some of those which were near to the sea of Galilee, where he healed many and fed the four thousand.

From Capernaum to Tyre is a journey of thirty-five or forty miles. The whole tour through the coasts of Tyre and Zidon would require a circuit perhaps of a hundred miles.

§ 69. A deaf and dumb man healed; also many others. Four thousand are fed.—THE DECAPOLIS. Matt. xv. 29–38; Mark vii. 31–37; viii. 1–9. May? A. D. 28.

§ 70. The Pharisees and Sadducees again require a sign. [See § 49.]—NEAR MAGDALA. Matt. xv. 39; xvi. 1–4; Mark viii. 10–12. May? A. D. 28.

Magdala, the native place of Mary Magdalene, was on the coast, about four miles above Tiberias, and at the southern extremity of the fertile plain of Genesareth. Near which was Dalmanutha, Mark viii. 10. Its modern name is Mejdal. Dr. Olin describes it as a miserable-looking village of thirty or forty huts:—

"We stopped to make some inquiries of the pale, sickly-looking inhabitants, who resembled the people of Jericho in their aspect and bearing. This region has, in some respects, a striking resemblance to that near the mouth of the Jordan. The thorn of Jericho, which I have so fully described, reappears upon this plain. A few scattering palm-trees adorn the dreary precincts of Tiberias, while the stagnant atmosphere and oppressive heat prevailing in this deep valley are probably the chief causes here, as well as at Jericho, of the sickliness of the climate.

"This poor village, however, possesses a special historical interest. The people of whom we inquired its name, called it Mejdal; and it is evident from the name, as well as from its position here, that this is the Magdala of the New Testament, and the Migdal of the Old. (Josh. xix. 38; Matt. xv. 39.) At the northern extremity of this village is a large quadrangular edifice, now in a ruinous state. It may have been a khan."

§ 71. At Magdala, Jesus again takes ship and crosses over to the north-east coast of the lake. Matt. xvi. 4–12; Mark viii. 13–21. May? A. D. 28.

§ 72. Here, at Bethsaida, he heals a blind man. Mark viii. 22–26. May? A. D. 28.

§ 73. From thence he journeys north to the region of Cæsarea Philippi. On their way, Peter again professes his faith in Christ. [See § 66.] Matt. xvi. 13–20; Mark viii. 27–30; Luke ix. 18–21. May? A. D. 28.

The course to Cæsarea Philippi is along the eastern bank of the Jordan, some ten miles, then up the east shore of the Lake Huleh, (the Waters of Merom,) five miles or more, and thence along the great marsh, ten or twelve miles farther north. Cæsarea Philippi is at the head of one of the principal branches of the Jordan. We cannot better introduce this place to the notice of the reader than in the graphic description of the Rev. Mr. Thompson. The modern name of the city is Banias, known as Paneas or Panias.

"The city is securely imbosomed among mountains, which stand around it on the north-west, north, east, and south. The platform, or terrace, upon which it is built, may be elevated about one hundred feet above the extensive plain of which we have already spoken. That part of the city which was within the ancient walls, lay directly *south* of the fountain.

"The city was nearly surrounded by water, and defended on all sides by natural ravines, except on the east, which was secured by a wide and deep fosse. The walls were very thick and solid, and were strengthened by eight castles or towers; and before the introduction of artillery, Banias must have been almost impregnable. The shape of the city is an irregular quadrangle, longest from east to west, and widest at the eastern end. The whole area is small, not being much more than a mile in circumference.

"The suburbs appear to have been far more extensive than the city itself. The plain toward the north-west, west, and south-west, is covered with columns, capitals, and foundations, bearing indubitable testimony to the ancient size and magnificence of Banias."

Eusebius relates that the woman who was cured of an issue of blood was a native of this place. He adds, that he himself saw there the statues both of this woman and of Jesus Christ our Lord.

Jesus appears to have retired to this remote part of his native land to escape from the pursuit of the Pharisees. Here he held those most interesting conversations with his disciples respecting his death and resurrection, and the spiritual state which he exemplified to them in his transfiguration.

§ 74. In this region our Lord foretells his own death and resurrection, and the trials of his followers. Matt. xvi. 21–28; Mark viii. 31–38; ix. 1; Luke ix. 22–27. May? A. D. 28.

§ 75. Next follows the transfiguration of our Lord, and his subsequent discourse with his disciples. Matt. xvii. 1–13; Mark ix. 2–13; Luke ix. 28–36. May? A. D. 28.

HERMON AND THE TRANSFIGURATION.

The "high mountain" on which this scene occurred, representing the glorified state of the righteous, cannot have been Tabor, the traditional mount of transfiguration. Our Lord was now at Cæsarea Philippi, fifty miles distant, at the southern base of the lofty Hermon, that goodly mountain, the glory of Lebanon, the pride of Palestine. To one of its lesser heights, which overlook this town, our Saviour must have led his disciples when he was transfigured before them; while farther back, on the north, sat Hermon, enthroned in the sky, surveying the wondrous scene.

The view from the summit of this mountain, at

the height of ten thousand feet, is one of surpassing grandeur. "I shall not soon forget the feelings that filled my breast when I gazed on that magnificent panorama. I could scarce realize the thought that I now stood on that sacred mountain of which inspired penmen had sung in ancient days, and that the land of Israel, God's gift to their fathers, was at my feet. And yet so it was. That blue ridge far away to the south is Carmel; and the broad plain of Esdraelon stretches along its base, with Jezreel and Shunem, Endor and Tabor, Nain and Nazareth, on its borders. Here, on the south, deeply depressed, are the still waters of the Sea of Galilee; and the narrow valley running away beyond marks the course of the Jordan. The picturesque hills on the left of the Jordan are the hills of Gilead; and the elevated plateau on this side of them, extending far eastward, is the land of Bashan. On the north are the lofty parallel ridges of Lebanon and Anti-Lebanon, rising peak over peak far as the eye can see, and enclosing between them the rich valley of Cœle-Syria. At the eastern base of Anti-Lebanon is a broad plain, with the Abana and Pharpar, its renowned rivers, meandering through its delicious fields of verdure, encircling and shading the venerable city of Damascus."

On the summit of Hermon our traveller discovered vast ruins of a temple and altar, erected apparently by the ancient worshippers of the sun. A rock some fifteen feet high had been enclosed within a circular wall sixty yards in diameter, of enormous stones, carefully hewn and bevelled, as of remotest antiquity. The glorious view here obtained of the sun's course from his rising in the eastern desert to his setting in the still waters of the great sea would designate this as the fit locality for his worship.

"The setting sun presented strange and beautiful phenomena from this point of view. A stratum of purple-colored haze ran round the whole horizon, clearly defined as the circle round a ship in the midst of the ocean. As the sun dipped into this, he seemed to be converted into a series of rings arranged in the form of a double cone; in a little time the upper cone disappeared, and the under one remained like a huge top balanced on the horizon, and this gradually flattened and spread, and suddenly disappeared. The scene on the west was no less striking and beautiful. The shadow of the mountain fell on the plain like a great pyramid: larger and larger it grew, until its apex touched the horizon. But it did not stop here: it raised its summit aloft, distinctly figured on the sky as it had been on the earth, and at last, as the sun touched the waters, it stood before us, a vast aerial pyramid, with its broad base on the earth and its top in the heavens."

But a scene, infinitely surpassing all the glories of Lebanon, was displayed on the heights beneath its hoary head, when, in the Transfiguration, the incarnate Son of God put on the glories of the heavenly state to reveal to his disciples what in the flesh they could know of that world of glory, and to aid them to form some feeble conception of those things prepared in heaven for them, which eye hath not seen, nor ear heard, nor the heart of man conceived.

§ 76. The next day, on descending from the mount, Jesus heals a dumb demoniac. Matt. xvii. 14–21; Mark ix. 14–29; Luke ix. 37–43.

§ 77. Jesus now returns into Galilee, and again foretells his death and resurrection. Matt. xvii. 22, 23; Mark ix. 30–32; Luke ix. 43–45. June? A. D. 28.

§ 78. At Capernaum he miraculously provides tribute-money. Matt. xvii. 24–27. June? A. D. 28.

§ 79. Here the disciples contend who shall be greatest in the kingdom of heaven; and are exhorted to humility, forbearance, and brotherly love. Matt. xviii. 1–35; Mark ix. 33–50; Luke ix. 46–50. June, A. D. 28.

§ 80. The Seventy are instructed and sent out; probably down the valley of the Jordan, and through the populous regions of the country beyond Jordan, where our Lord soon followed them, and preached. This was the conclusion of his public ministry, before going up to Jerusalem for the last time. Luke x. 1–16.—CAPERNAUM, Sept. A. D. 28.

§ 81. Jesus now takes his final departure from Galilee, and goes up to Jerusalem. On his way he is inhospitably rejected by the Samaritans. John vii. 2–10; Luke ix. 51–56.—SAMARIA, Sept. A. D. 28.

§ 82. Heals ten lepers in the country of Samaria. Luke xvii. 11–19. Sept.? A. D. 28.

This journey to Jerusalem is traced on the map, through Samaria by the middle route.

PART VI.—THE FESTIVAL OF THE TABERNACLES, AND THE SUBSEQUENT EVENTS UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME: SIX MONTHS, LESS SIX DAYS.

§ 83. John vii. 11–53; viii. 1. A. D. 28.

The feast of Tabernacles was held in October, six months after the Passover. Jesus had now been absent a year and a half from Jerusalem. This feast commemorated the wandering of the Israelites in the wilderness. The Jews therefore dwelt in booths, as they did in the desert. It was also a festival of thanksgiving for the vintage and

the gathering in of the fruits of the season. As such it was celebrated as a joyful occasion, on which the Hebrews bore about branches of palms, willows, myrtles, and olives, and offered additional and appropriate sacrifices. Num. xxix. 12–39.

§ 84. Dismisses the woman taken in adultery. John viii. 2–11.—JERUSALEM. September, A. D. 28.

§ 85. Teaches and reproves the unbelieving Jews, and escapes out of their hands. John viii. 12–59.—JERUSALEM.

§ 86. Soon after leaving the city occurred his conversation with a certain lawyer, in connection with which he gave the parable of the good Samaritan. Luke x. 25–37.—NEAR JERUSALEM. October? A. D. 28.

§ 87. On his way he is entertained in Bethany, at the house of Martha and Mary. Luke x. 38–42. November? A. D. 28.

Bethany is now a poor village of about twenty families, on the south-eastern declivity of the Mount of Olives, in a little valley, and about one mile and a half south-east from Jerusalem.

§ 88. The disciples are again taught how to pray. Luke xi. 1–13.

§ 89. The Seventy return.—JERUSALEM? Luke x. 17–24.

§ 90. A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.—JERUSALEM. John ix. 1–41; x. 1–21.

§ 91. In the month of December, Jesus again returns to Jerusalem to the feast of the Dedication, where his instructions give offence to the Jews, and he again retires from the city to Bethabara beyond Jordan. John x. 22–42.

The feast of the Dedication, otherwise styled the Purification, was celebrated eight days, with many sacrifices, in memory of the purification after the temple had been profaned and defiled by Antiochus Epiphanes, B. C. 167, who dedicated the temple to Jupiter Olympus, and on the altar of Jehovah erected an altar to this heathen god, "the abomination that maketh desolate" spoken of by Daniel xi. 31, xii. 11. The feast was celebrated eight days, with many sacrifices, beginning with the 25th of December.

§ 92. After remaining here probably a few weeks, he is recalled to Bethany by the sickness of Lazarus. John xi. 1–46. January? A. D. 29.

§ 93. From Bethany, in consequence of the designs of the sanhedrim against him, our Lord withdraws to a city called EPHRAIM, near the wilderness. John xi. 47–54. January and February? A. D. 29.

Caiaphas, by advising that Jesus should be put to death, uttered an important prophetic sentiment of frequent occurrence in the prophets, *that Jesus should die for the people*, and in this sense unconsciously "*prophesied* that Jesus should die for that nation, and not for that nation only, but also that he should gather together in one the children of God that were scattered abroad."

We are indebted to Dr. Robinson for the probable recovery of Ephraim, which he identifies with the ancient Ephron and Ophrah of Benjamin. Josh xviii. 23; 1 Sam. xiii. 17; 2 Chron. xiii. 19. It is on a high hill, twelve or fourteen miles north of Jerusalem, and a short distance north of the rock Rimmon, to which the remnant of the slaughtered tribe of Benjamin fled for defence, Judg. xx. 47, and some five miles north-east of Bethel.

On the highest point of the hill is an ancient tower, which affords a wide prospect of the wilderness along the valley of the Jordan, of the Dead Sea, and of the mountains beyond.

The village is on the slope of a hill, and contains a population of about three hundred Christians of the Greek church.

"Even to this day the hardy and industrious mountaineers have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho. It was therefore quite natural and easy for our Lord from this point to cross the valley and the Jordan, and then turn his course toward Jericho and Jerusalem; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region."—*Eng. Harmony*, p. 187.

§ 94. Our Lord is accordingly next on the coast of Judea, by the farther side of Jordan, where he heals an infirm woman on the Sabbath. Matt. xix. 1, 2; Mark x. 1; Luke xiii. 10–21. Valley of the Jordan?—PEREA. February, A. D. 29.

§ 95. Passes through the villages teaching and journeying toward Jerusalem. Luke xiii. 22–35.—PEREA. February, A. D. 29.

§ 96. In his course he dines with a chief Pharisee on the Sabbath. Luke xiv. 1–24.—PEREA. March, A. D. 29.

§ 97. Instructs the multitude what is required of true disciples. Luke xiv. 25–35.—PEREA. March, A. D. 29.

§ 98. The parables of the Lost Sheep and of the Prodigal Son follow in this place. Luke xv. 1–32.—PEREA. March, A. D. 29.

§ 99. Parable of the Unjust Steward.—PEREA. Luke xvi. 1–13. March, A. D. 29.

§ 100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—PEREA. Luke xvi. 14–31. March, A. D. 29

§ 101. Jesus inculcates forbearance, faith, humility.—PEREA Luke xvii. 1–10. March, A. D. 29.

§ 102. Christ's coming will be sudden.—PEREA. Luke xvii. 20–37. March, A. D. 29.

§ 103. The Importunate Widow. The Pharisee and Publican. Luke xviii. 1–14.—PEREA. March, A. D. 29.

§ 104. Precepts respecting divorce.—PEREA. Matt. xix. 3–12; Mark x. 2–12. March? A. D. 29.

§ 105. Little children received and blessed.—PEREA. Matt. xix. 13–15; Mark x. 13–16; Luke xviii. 15–17. March, A. D. 29.

§ 106. The rich young man. Parable of the labourers in the vineyard.—PEREA. Matt. xix. 16–30, xx. 1–16; Mark x. 17–31; Luke xviii. 18–30. March, A. D. 29.

§ 107. A third time Jesus now foretells his death and resurrection.—PEREA. [See §§ 74, 77.] Matt. xx. 17–19; Mark x. 32–34; Luke xviii. 31–34. March, A. D. 29.

§ 108. The ambitious request of James and John.—PEREA. Matt. xx. 20–28; Mark x. 35–45. March, A. D. 29.

§ 109. Our next notice of Jesus is at Jericho, whither he has gone on his last return to Jerusalem. Near Jericho he heals two blind men. Matt. xx. 29–34; Mark x. 46–52; Luke xviii. 35–43, xix. 1. March, A. D. 29.

§ 110. Is hospitably entertained by Zacchæus, on which occasion he delivers the parable of the Pounds. Luke xix. 2–28. JERICHO. March, A. D. 29.

§ 111. From Jericho he passes to Bethany, on the first of the week before the Passover—the 10th day of the month Nisan, April. John xi. 55–57, xii. 1, 9–11. BETHANY.

PART VII.—OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: FOUR DAYS.

112. The next day after his arrival at Bethany, Monday the 11th of Nisan—March 14th—he makes his public entry into Jerusalem, and returns at night to Bethany. John xii. 12–19; Matt. xxi. 1–11, 14–17; Mark xi. 1–11; Luke xix. 29–44. Second day of the week.—BETHANY, JERUSALEM.

The following schedule of the days of the entire week of our Lord's passion is inserted from Dr. Robinson's English Harmony. The days of the month are made to conform to the notation of Strong's Harmony.

Day of Month.	Day of Week.	SCHEDULE OF DAYS.
12.	7. SAT.	*reckoned from sunset.* The Jewish Sabbath. Jesus remains at Jericho.
13.	1. SUND.	*from sunset.* Jesus arrives at Bethany from Jericho, John xii. 1.
14.	2. MOND.	*from sunset.* Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark xi. 11. (App. VIII.)
15.	3. TUESD.	*from sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark xi. 19.
16.	4. WEDN.	*from sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark xi. 20. Our Lord discourses in the temple, §§ 115–126; takes leave of it; and, when on the Mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127–130.
17.	5. THURS.	*from sunset.* The rulers conspire against Christ. On the eve of this day, (*i. e.* the evening following Wednesday,) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day. Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening.
18.	6. FRID.	*from sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's supper; is betrayed and apprehended; §§ 133–143. He is brought first before Caiaphas, and then in the morning before Pilate; is condemned, crucified, and before sunset laid in the sepulchre; §§ 144–158.
19.	7. SAT.	The Jewish Sabbath. Our Lord rests in the sepulchre.
20.	1. SUND.	Jesus rises from the dead at early dawn; see § 159 and Note.

§ 113. Tuesday, the 15th of March, Jesus goes to Jerusalem. On his way seeks fruit in vain of the barren fig-tree. Cleanses the temple, and again returns to Bethany. Matt. xxi. 12, 13, 18, 19; Mark xi. 12–19; Luke xix. 45–48, xxi. 37–38. Third day of the week.—BETHANY, JERUSALEM.

§ 114. Wednesday, 16th of March. Jesus again returns to Jerusalem. On the way the fig-tree is observed to be already withered. Matt. xxi. 20–22; Mark xi. 20–26. Fourth day of the week.—MOUNT OF OLIVES, between Bethany and Jerusalem.

§ 115. In the city the chief priests and scribes question his authority. After this he utters the parable of the Two Sons. Matt. xxi. 23–32; Mark xi. 27–33; Luke xx. 1–8. JERUSALEM.

§ 116. The parable of the Wicked Husbandman. Matt. xxi. 33–46; Mark xii. 1–12; Luke xx. 9–19.

§ 117. The parable of the Marriage of the King's Son. Matt. xxii. 1–14.

§ 118. The Pharisees propose to him the insidious question respecting tribute. Matt. xxii. 15–22; Mark xii. 13–17; Luke xx. 20–26.

§ 119. The Sadducees also propose an insidious question respecting the resurrection. Matt. xxii. 23–33; Mark xii. 18–27; Luke xx. 27–40.

§ 120. A lawyer questions him respecting the great commandment. Matt. xxii. 34–40; Mark xii. 28–34.

§ 121. Jesus questions the Pharisees respecting Christ. Matt. xxii. 41–46; Mark xii. 35–37; Luke xx. 41–44.

§ 122. Warns his disciples against the Scribes and Pharisees. Mark xii. 38, 39; Luke xx. 45, 46; Matt. xxiii. 1–12.

§ 123. Pronounces woes against the Scribes and Pharisees, and utters his lamentations over Jerusalem. Matt. xxiii. 13–39; Mark xii. 40; Luke xx. 47.

§ 124. The widow's mite. Mark xii. 41–44; Luke xxi. 1–4.

§ 125. Certain Greeks desire to see Jesus; a voice from heaven proclaims him the son of God. John xii. 20–36.

§ 126. Reflections of John upon the unbelief of the Jews, who introduces Jesus as speaking. John xii. 37–50.

The incidents and instructions from § 114 to § 131 inclusive, are assigned to the *fourth day of the week, at Jerusalem.* Our Lord now takes his final leave of the temple, and at the same time foretells its future destruction. On the Mount of Olives, while on the way to Bethany, four of his disciples, expecting in the Messiah an exalted temporal prince, who should restore and extend the kingdom of the Jews, inquire of Jesus when these things should be? and what the sign of his coming, and of the end of the world?

This inquiry leads him to speak at length of his coming, of the destruction of Jerusalem, and of the final judgment. This discourse, in our Harmony, is divided into the following sections and heads. Our Lord and his disciples still remain on the Mount of Olives, having the whole city in full view before them, and it is still the fourth day of the week.

§ 127. Destruction of the temple, and persecution of the disciples. Matt. xxiv. 3–14; Mark xiii. 1–13; Luke xxi. 5–19.

§ 128. Sign of his coming to destroy Jerusalem and put an end to the Jewish state and dispensation. Matt. xxiv. 15–42; Mark xiii. 14–37; Luke xxi. 20–36.

§ 129. Final coming at the day of judgment. Duty of watchfulness. Parables of the Ten Virgins and of the Five Talents. Matt. xxiv. 43–51, xxv. 1–30.

§ 130. Scenes of the judgment day. Matt. xxv. 31–46.

§ 131. When at supper at Bethany, on the evening of this eventful day, Judas, filled with sudden resentment at the rebuke of Jesus, goes out to concert with the chief priests to betray him. Matt. xxvi. 1–16; Mark xiv. 1–11; Luke xxii. 1–6; John xii. 2–8. Fifth day of the week.—JERUSALEM, BETHANY.

§ 132. Thursday, 14th. While at Bethany, Jesus sends two of his disciples into the city to make preparations for the Passover. Matt. xxvi. 17–19; Mark xiv. 12–16; Luke xxii. 7–13.

PART VIII.—THE THIRD PASSOVER; OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: TWO DAYS.

§ 133. Thursday evening. Jesus returns to Jerusalem to keep the Passover with his disciples, when the disciples fall into an ambitious strife for pre-eminence. Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14–18, 24–30.

The incidents from § 133 to § 145 inclusive transpire on this evening and night, introducing the sixth day of the week, March 17, A. D. 29.

§ 134. Jesus washes the disciples' feet. John xiii. 1–20.

§ 135. Jesus points out the traitor, and Judas withdraws. Matt. xxvi. 21–25; Mark xiv. 18–21; Luke xxii. 21–23; John xiii. 21–25.

§ 136. Jesus foretells the fall of Peter, and the dispersion of the Twelve. John xiii. 36–38; Matt. xxvi. 31–35; Mark xiv. 27–31; Luke xxii. 31–38.

§ 137. Institutes the Lord's supper at the close of the Passover, Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19–20; 1 Cor. xi. 23–25.

§ 138. Comforts his disciples, and promises the Holy Spirit. John xiv. 1–31.

§ 139. Declares himself the true vine, and assures his disciples that they shall be hated by the world. John xv. 1–27.

§ 140. Forewarns them of persecution, and promises again the Holy Spirit. Prayer in the name of Christ. John xvi. 1–33.

§ 141. Christ offers his final prayer with his disciples. John xvii. 1–26.

§ 142. After the supper, Jesus retires at a late hour of the night from the city toward the Mount of Olives, and beyond the brook Cedron or Kidron, just at the foot of the mount; he enters into the garden of Gethsemane, where he sinks to earth in a mysterious agony. Matt. xxvi. 30, 36–40; Mark xiv. 26, 32–42; Luke xxii. 39–46; John xviii. 1.

At the gate of St. Stephen, on the east side of the city, the path is turned out of its line by the terraces on which formerly stood the temple of Solomon, and where now stands the mosque of Omar; and a broad steep bank descends suddenly to the left, toward the bridge which crosses the Kidron, and leads to Gethsemane and the Garden of Olives, which lies at the depth of 150 feet or more below the city, and the distance of less than a quarter of a mile from the gate of St. Stephen. It is, according to the description of Lieut. Lynch, enclosed by a high stone wall. It is 185 feet distant from the bridge over the Kidron and nearly square, being about 150 feet in breadth by 120 in width.

"When we saw it," he adds, about the middle of May, "the trees were in full blossom; the clover upon the ground was in bloom; and, altogether, the garden, in its aspects and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones which skirt the pass of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a very lofty mountain, with the deep, yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead.

"Each tree in this grove, cankered, and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent-stem the young tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt, and prayed, and wept. No cavilling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here, the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad yet soothing meditation." Bové, the naturalist, asserts that the largest olive-tree in Gethsemane, about 24 feet in girth above the root, and 30 feet high, is 2000 years old. Can it be that beneath its very shade the Saviour sorrowed?

It was a gloomy and befitting place for the sad and awful scene of the agony, still vailed in darkness, and full of unfathomable mystery. It lay low in the valley of Jehoshaphat, where not the sound of a footfall or note from the city above could have broken the profound stillness of the night, to disturb the devotions of the Son of Man in this hour of his mysterious, awful agony. This hour of his abandonment by God and man, when prostrate upon the earth beneath the burden of our sins, was a fit occasion for the treachery of Judas.

§ 143. A tumultuous rabble, led by Judas the traitor, rush in to arrest Jesus, who calmly advances to meet them, and is betrayed with a kiss. John xviii. 2–12; Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53. Late on Thursday night, or early on Friday morning.

§ 144. Jesus is led immediately to the house of Hananiah, or Annas, the father-in-law of Caiaphas, who examines him while the sanhedrim assemble. He is now in the inner court or quadrangle, around which the house is built. There is a fire in the open court of the quadrangle, near which Peter is standing when he first denies his Lord. He retreats to the passage, or gateway leading to the street, where he again denies his Lord; and, an hour after, denies him the third time; still within the court, and probably near the place of the first denial. In the mean time, Annas sends him bound to Caiaphas, who in his zeal has come in advance of the council into the court-house. Matt. xxvi. 57, 58, 69–75; Mark xiv. 53, 54, 66–72; Luke xxii. 54–62; John xviii. 13–18, 25–27.

§ 145. Previous to the last denial of Peter, the sanhedrim have assembled, while it is yet night, or early dawn on morning of Friday the 15th, and the trial proceeds; during which our Lord declares himself the Christ, and is condemned and mocked. John xviii. 19–24; Luke xxii. 63–71; Matt. xxvi. 59–68; Mark xiv. 55–65.

§ 146. The sanhedrim lead Jesus away to Pilate. Morning of Friday, very early, March 18, A. D. 29. Matt. xxvii. 1, 2, 11–14; Mark xv. 1–5; Luke xxiii. 1–5; John xviii. 28–38.

The Prætorium, or Judgment Hall, where the Saviour of men was so cruelly scourged and condemned to death by Pilate, was an apartment in the tower of Antonia, at the north-west corner of the Temple area. On the stairway of this castle Paul delivered his address to the infuriated Jews when rescued by the chief captain. Acts xxi. 27–40, xxii. The Common Hall, where the soldiers subjected our Lord to their insult and mockery, appears to have been another room in the fortress.

§ 147. Pilate sends Jesus to Herod. Luke xxiii. 6–12.

§ 148. Pilate seeks to release Jesus. The Jews demand Barabbas. Luke xxiii. 13–25; Matt. xxvii. 15–26; Mark xv. 6–15; John xviii. 39, 40.

§ 149. Pilate delivers up Jesus to death, who is scourged and mocked. Matt. xxvii. 26–30; Mark xv. 15–29; John xix. 1–3.

§ 150. He again seeks to release Jesus. John xix. 4–16.

§ 151. As soon as Judas sees that his Master is delivered to death, he is seized with remorse, and hangs himself. He had hoped, perhaps, to enjoy the reward of his treachery without incurring the guilt of his Master's blood. Matt. xxvii. 3–10.

Aceldama, or the *field of blood*, called als ter's Field, was the field purchased by the with the thirty pieces of silver for which Jud trayed his Lord, and which in his remorse turned. Matt. xxvii. 3–8; Acts i. 18, 19. A price of blood, it could not be paid into the treasury; it was, accordingly, applied for th chase of a burial-place for strangers who mig in the city. This field is pointed out on the of Hinnom, toward the hill of evil counsel. up on the heights above the valley, upon a le or terrace, having precipitous cliffs in the rear precipice in front, is an immense charnel- which, for many centuries, has been used as pository for the remains of the dead. There but little doubt that this memorial of the crim infamy of Judas truly commemorates the b of Jesus, while the site of his sepulchre ha been a subject of dispute, and will probably be known.

§ 152. Jesus is led away, about nine o'clock in the m to be crucified. On his way to Calvary, Jesus b cross to which he is to be nailed; but, exhausted sufferings to which he has been subjected, he si neath the burden, and a stranger from Cyrene, a the coast of Africa, opposite Crete, is compelled the cross. Matt. xxvii. 31–34; Mark xv. 20–23; J 16, 17; Luke xxiii. 26–33.

§ 153. The Crucifixion; from nine o'clock A. M. to th Matt. xxvii. 35–38; Mark xv. 24–28; Luke xxiii. 38; John xix. 18–34. March 18, A. D. 29.

Calvary, the place of crucifixion, will pr never be identified. But we cannot resist th viction that it was on the rising ground witho eastern gate of the city, above the road lead Gethsemane and Bethany, where the martyr St shortly after yielded up his life,—like his Lord, ceding for his murderers. It may have been brow overhanging the valley of the Kidron; a garden and the sepulchre, on the side sloping to it. "Now in the place where he was cr there was a garden, and in the garden a sep wherein was never man laid." John xix. 4.

§ 154. Jesus on the cross is mocked by the Jews. H mends his mother to John. Matt. xxvii. 39–44; M 29–32.

§ 155. Darkness prevails over the land from twelve to three P. M., when our Saviour expires. Matt 45–50; Mark xv. 33–37; Luke xxiii. 44–46; Joh 28–30.

§ 156. At this great event the vail of the temple is r earth quakes, many graves are opened, and the centurion, in attendance to witness these scenes, ex "Truly, this was the Son of God." Matt. xxvii. Mark xv. 38–41; Luke xxiii. 45, 47–49.

§ 157. It was a custom of the Jews that the bodies as were publicly executed should be taken down

sunset. The body of Jesus is accordingly delivered by request to Joseph of Arimathea, who takes care to have it embalmed and laid in a new sepulchre near by. Mary Magdalene, and other women, who had stood by the cross during the sufferings of their Lord, are also attendants at his burial. John xix. 31–42; Matt. xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–56. A little before sunset, Friday, March 18, A. D. 29.

Arimathea has generally been supposed to be the modern town of Ramleh, near Lydda. This supposition is refuted by Dr. Robinson, but defended by Von Raumer.

§ 158. The next day, Saturday, 19th, the Sabbath of the Jews, a watch is set, and other precautions taken, to prevent imposition. Matt. xxvii. 62–66.

PART IX.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: FORTY DAYS.

This difficult portion of the gospel history has been carefully harmonized by our author. The order of events will be best presented in his own words:—

"The resurrection took place at or before early dawn on the first day of the week, when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it, so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, viz. Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre, in order further to embalm the Lord's body. They inquire among themselves who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already rolled away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time, Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

"The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way, Jesus meets them, permits them to embrace his feet, and renews the same charge to the apostles. The women relate these things to the disciples, but their words seem to them as idle tales, and they believe them not.

"Meantime, Peter and John had run to the sepulchre, and entering it, had found it empty. But the orderly arrangement of the grave-clothes, and of the napkin, convinced John that the body had not been removed, either by violence or by friends; and the germ of a belief sprang up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in, she saw two angels sitting. Turning around, she sees Jesus; who gives to her also a solemn charge for his disciples.

"The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the evangelists and Paul, may accordingly be arranged and enumerated as follows:—

1. To the women returning from the sepulchre. Reported only by Matthew. See § 162.
2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.
3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.
4. To the two disciples going to Emmaus, toward evening. By Luke and Mark. § 166.
5. To the apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.

   N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.
6. To the apostles, Thomas being present, eight days afterward at Jerusalem. Only by John. § 168.
7. To seven of the apostles on the shore of the Lake of Tiberias. Only by John. § 169.
8. To the eleven apostles and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul. § 170.
9. To James, probably at Jerusalem. Only by Paul. § 171.
10. To the eleven at Jerusalem, immediately before the ascension. By Luke, in Acts, and by Paul. § 171.

Then follows the ascension. § 172."

With these preliminary explanations, the order of events in the following sections will be readily perceived.

§ 159. The resurrection, on the first day of the week, the Christian Sabbath, March 26. Mark xvi. 1; Matt. xxviii. 2–4.

§ 160. Visit of the women to the sepulchre. Mary Magdalene returns. Matt. xxviii. 1; Mark xvi. 2–4; Luke xxiv. 1–3; John xx. 1, 2.

§ 161. Vision of the angels in the sepulchre. Mark xvi. 5–7; Luke xxiv. 4–8; Matt. xxviii. 5–7.

§ 162. The women return to the city. Jesus meets them. Matt. xxviii. 8–10; Mark xvi. 8; Luke xxiv. 9, 11.

§ 163. Peter and John run to the sepulchre. John xx. 3–10; Luke xxiv. 12.

§ 164. Our Lord is seen by Mary Magdalene at the sepulchre. John xx. 11–18; Mark xvi. 9–11.

§ 165. Report of the watch. Matt. xxviii. 11–15.

§ 166. Our Lord is seen of Peter. Then by two disciples on the way to Emmaus. 1 Cor. xv. 5; Luke xxiv. 13–35; Mark xvi. 12, 13.

The position of Emmaus was early lost, and has never been with certainty recovered. It is generally recognised in a small village just north of the road to Joppa, about fourteen miles west from Jerusalem. It is on the western declivity of the mountains, looking westward over the great plain. Its principal characteristics are a fine fountain and an ancient church.

§ 167. On the evening of the Christian Sabbath, Jesus, while at supper in Jerusalem, presents himself to the disciples, with the exception of Thomas. Mark xvi. 14–18; Luke xxiv. 36–49; John xx. 19–23.

§ 168. One week from this time, March 27, A. D. 29, Jesus again presents himself to the apostles in Jerusalem, while Thomas also is present. John xx. 24–29.

§ 169. The apostles now return to Galilee, where Jesus had before assured them that he would meet them after his resurrection. Matt. xxvi. 32; Mark xvi. 7. Here he first discovers himself to seven of them, at the Sea of Tiberias, Wednesday, March 30, A. D. 27. Matt. xxviii. 16; John xxi. 1–24.

§ 170. Jesus meets the apostles and above five hundred brethren on a mountain in Galilee. Matt. xxviii. 16–20; 1 Cor. xv. 6. March or April, A. D. 29.

The final interview of our Lord with his disciples at the appointed place, a mountain in Galilee, to us unknown, is appropriately introduced to our notice by the following remarks of the author of the Harmony:—

"The set time had now come; and the eleven disciples went away into the mountain, 'where Jesus had appointed them.' It would seem probable that this time and place had been appointed by our Lord for a solemn and more public interview, not only with the eleven, whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, 'he was seen of above five hundred brethren at once.'

"I, therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew (xxviii. 16–20) and Paul (1 Cor. xv. 5–8) as identical. It was a great and solemn occasion. Our Lord had directed that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done, and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge which he had already given in private to the apostles: 'Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world.' It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee."*

Paul says that our Lord was "seen of all the apostles;" apparently the same as that of which Luke speaks just before the ascension, and an appointed meeting. It was our Lord's last interview with his apostles.

§ 171. After this public interview with his disciples and followers, Jesus again appears to James at Jerusalem, and then to all the apostles. The language seems indeed to imply that there were repeated interviews and communications of which we have no specific record. 1 Cor. xv. 7; Acts i. 3–8.

§ 172. Ascension of Christ.—BETHANY. Luke xxiv. 50–53; Mark xvi. 19, 20; Acts i. 9–12.

In connection with this discourse, or soon after it, our Lord, with the apostles, goes out to Bethany, on the eastern slope of the Mount of Olives, where he lifts up his hands and blesses them; and, while he blesses them, he is parted from them, and carried up into heaven, and a cloud receives him out of their sight. Who can conceive the emotions of the apostles as they gaze in mute astonishment at this amazing scene! In vain they look steadfastly up toward heaven. The heaven of heavens has received their Lord and Master unto the right hand of God. But two of the heavenly host appear, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And they returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

§ 173. Conclusion of John's Gospel.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this

* Eng. Harmony, pp. 214, 215.

book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." John xx. 30, 31, xxi. 25.

CHAPTER II.

THE LABOURS OF ST. PAUL.

PERIOD, THIRTY-FIVE YEARS, FROM A. D. 33 TO 68.

THE narrative of the evangelists ends with the ascension of our Lord, but Luke, one of the four, who was divinely moved "to set in order" the memoirs of the ministry of the Son of Man, continued, under the same divine direction, in the Acts of the Apostles, the history of the origin, increase, and extension of the Christian church, particularly through the instrumentality of the apostles Peter and Paul. The historical geography of this book will chiefly engage our attention in connection with the life and missionary labours of the apostle Paul.

The book of the Acts was probably written at Rome, A. D. 63 or 64, soon after the martyrdom of the apostle Paul in that city.

The historical order of events in the Acts will be found inserted in the Chronological Table, to which the reader is referred.

PENTECOST.

This feast received its name from its occurring on the fiftieth day, or seven entire weeks, from the second day of the Passover. From this cycle of weeks, a week of weeks, the festival was called *the feast of weeks*. Ex. xxxiv. 22; Lev. xxiii. 15, 16; Deut. xvi. 10. It was a festival of thanksgiving for the harvest, and occurred on the last of May and first of June, at which time, in that country, the harvest is completed. Two loaves, accordingly, made of new meal and a tenth part of an ephah of grain, were offered as the first-fruits of the new harvest, Lev. xxiii. 17; Num. xxviii. 26; together with many holocausts, and a burnt-offering for sin. In process of time it was also made to commemorate the giving of the law on Sinai, for which there is no authority in the Old Testament. The feast was a joyful occasion, when many Jews and strangers from foreign countries came up to Jerusalem.

On the day of Pentecost, fifty days after the resurrection of our Lord, and ten after his ascension, while the disciples and Christians were all assembled probably in the temple, the effusion of the Holy Spirit was suddenly sent forth upon them in a most miraculous manner, like "a rushing, mighty wind, and filled the house where they were sitting." One of the effects of this descent of the Holy Spirit was that the disciples were suddenly endowed with ability to speak in foreign and unknown tongues, one in one language and another in another, according as each had occasion in addressing the mixed multitude who pressed around them to see and to hear the wonders respecting them which were noised abroad in the city.

The enumeration of the foreigners in whose language the disciples spoke begins in the farthest east, and proceeds west and south. Acts ii. 9–11. The Parthians, at this period of history, represented the country east and south of the Caspian Sea.

The Medes were chiefly south of that sea, and east of the Tigris. The country of the Elamites, the ancient Susiana, north of the Persian Gulf and east of the Euphrates and the Tigris; but Winer supposes that at this time settlements of Elamites had been made north of Media, around the south-west part of the Caspian Sea, where the captive Jews, who returned to their country, had learned the language of the Elamites.

The dwellers in Mesopotamia and Judea are mentioned, not so much as speaking strange languages, as to intimate in how many different languages the apostles spoke.

Cappadocia and Pontus were north-eastern provinces of Asia Minor, lying south of the eastern extremity of the Black Sea.

The enumeration now passes to the south-western portion of Asia Minor, which at this time bore the name of Asia, and finally gave its name to the whole continent, of which it was then only a remote and inconsiderable portion. Phrygia and Pamphylia represent the central provinces of Asia Minor, between Pontus and Cappadocia on the east, and Asia on the west.

Cyrene was a populous city, some 500 miles west of Alexandria, in the modern country of Barca. It was much frequented by the Jews. So numerous, indeed, were the Cyrenian Jews at Jerusalem, that they had there a synagogue of their own. Acts vi. 9. Simon, who was compelled to bear our Saviour's cross, was himself from this remote city, as was also Lucius, the prophet and teacher at Antioch. Acts xiii. 1.

To this enumeration of foreign tongues we have to add those of the Romans, Cretes, and Arabians. Many of those who were addressed in these languages were Jews from these countries, present on the occasion of their national festival. The Jews generally adopted the language of the countries where they resided. The *proselytes* were originally heathens who had embraced Judaism.

By reason of the persecution connected with the martyrdom of Stephen, Philip goes to Samaria, where he establishes the first Christian church out of Jerusalem; then he is in the south of Judea, where he baptizes the eunuch from Abyssinia; then he is found at Azotus, Ashdod, already described; from thence he passed up the coast, through Joppa, to Cæsarea, formerly known as Strato's Tower, the residence, perhaps the native place of Philip. Acts viii.

CÆSAREA.

This city, of which frequent mention is made in the Acts of the Apostles, was near thirty-five miles north from Joppa, twenty-five south from Mount Carmel, and fifty-five north-west from Jerusalem. It was built by Herod the Great, at immense expense. To form a harbour, he constructed an extensive mole, or breakwater, sufficient to protect a fleet against the storms which rage on this inhospitable coast. It was built of large blocks of stone, brought from a great distance, and sunk to the depth of a hundred and twenty feet. To this stupendous work he added a temple, a theatre and amphitheatre, together with many splendid buildings, and made it his own residence and the capital of Judea. After him it became the residence of the Roman governors.

This statement must be viewed as the extravagant exaggeration of Josephus. The ruins, however, are very extensive, and clearly indicate that under the Roman governors it was a vast and crowded metropolis. Foundations, arches, pillars, and building-materials of every description overspread the place in utter desolation. And again, these ruins conclusively show that they were but the remains of another city, more ancient than that of Herod or Strato, of which the name and the age are alike unknown. Their palaces, temples, and theatres are now the haunts of wild beasts and the lurking-places of more savage men.

But these frightful solitudes are to the Christian one of the most sacred sites in all Palestine. Here Philip, the first missionary, preached peace by Jesus Christ. Acts viii. 40. The good Cornelius here fasted, prayed, and gave alms, which came up before God as a memorial. Here began the ministry of the word to the Gentiles, to whom the Holy Ghost was first given, baptism administered, and repentance unto life granted, as also unto the Jews. By the giving in this place of the like gift unto the Gentiles as also unto the Jews who believed in the Lord Jesus Christ, the middle wall of partition was broken down. The wild olive was here engrafted into the good olive-tree. And from this spot the glad tidings of great joy to all people set forth, to run among the nations north, south, east, and west,—and westward still to take their course to a world unknown, far westward, beyond the dream of prophet or apostle, whence they were to return and repeat again in distant ages, on the plain of Sharon, on the heights of Bethlehem, at Jerusalem, and throughout all Jewry, the long-lost song of redeeming grace through Him who began there these wondrous missions of love to lost man.

Paul, also, the Apostle of the Gentiles, often visited Cæsarea. In the halls buried beneath these ruins he made his noble speeches before Felix and Drusilla, Festus and Agrippa, with Bernice. Acts xxiv. 10–27, xxv. He landed here when going up to Jerusalem, bound in spirit, under the full conviction that bonds and imprisonment awaited him there, but "ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus." He returned a prisoner in chains, sent by Claudius Lysias to make his defence before Felix, in whose presence he uttered the noble speech which made that governor tremble. Acts xxiii. 24; xxiv. Here he was imprisoned for two long years, till he was called forth to plead his cause before Festus and Agrippa. Acts xxv. 26. From Cæsarea he sailed to imperial Rome, to finish, at that centre of influence and of power, his wondrous testimony to the cause of Christ. Acts xxvii. 1.

Vespasian was declared emperor at Cæsarea. The Jews, exasperated by the heathen rites, temples, theatres, and idols of this city, began here the revolt which ended in their final overthrow. Cæsarea was for several years the scene of Origen's labours, and the birthplace of Eusebius, the first ecclesiastical historian and the first biblical geographer.

)PPA AND THE PLAIN OF SHARON. ACTS IX. 32–43.

Joppa is the port of Jerusalem, about thirty miles
st by north from the city. From the beach rises
dly upward a steep and rounded headland, to
ich the city clings, supported and braced by suc-
sive terraces. The flat roofs and hemispherical
acs of its clustering edifices rise by successive
ps one above another, and crown the heights of
s venerable city. No public inn extends to the
veller on his arrival the hospitalities of a stranger's
ne. He seeks in vain for lodgings or entertain-
nt within its walls. He pitches his tent without
walls by the eastern gate, above the city, and
vides as best he can his own provisions, from the
dens about the suburbs of the city, which abound
h every variety of tropical fruits.

Tradition dates the origin of Joppa back even to
years before the Flood! It affirms that the city
vived the ruins of that great catastrophe, and that
halls, deserted by the monsters of the deep, on
retiring of the waters after the deluge, were
pled again by Japheth, the son of Noah, and his
terity.. Certain it is, that its origin dates back
beyond the remotest period of recorded history.
What countless generations of men, in this long
ee of years, have in this venerable city pressed
cessively through life, and passed away into eter-
y! Like the waves of the ocean that roll at the
e of the city, its fleeting generations, age suc-
ding age, have arisen and rolled a moment on the
tless tide of life, alternately gilded by the sun-
ne and darkened by the storm, then sunk and
ngled with their original element.

More than fifteen hundred years before the Chris-
n era, in the days of Joshua, Joppa was a Philis-
e city of importance, included in the borders of
n. Josh. xix. 46. It was the only port of the
aelites where the rafts of cedar from Lebanon, for
building both of the first and of the second tem-
, were landed. 1 Kings v. 9; 2 Chron. ii. 16;
ra iii. 7. Jonah, from the neighbourhood of
azareth, repaired to this port to take ship, that he
ght "flee from the presence of the Lord," unto
rshish. Jonah i. 3. Peter, at the request of the
ciples at Joppa, came to this place from Lydda,
rteen miles south-east from this city, on the occa-
n of the death of Dorcas, a benevolent woman,
ull of good works and alms-deeds which she did."
the sorrowful circle who had assembled to weep
d talk of the charities of their deceased friend, the
raculous power of God was displayed in her
restoration to health, upon the prayer of Peter.
Acts ix. 36–43.

Encouraged by the favourable impressions made
by this miracle, and the conversion of many in
Joppa, Peter abode here for some time, with one
Simon a tanner, at the base of the city, upon the
sea-shore. At this time there was stationed at
Cæsarea, a military and naval post, thirty-five or
forty miles north of Joppa, a devout Roman officer,
who, warned of God by a holy angel, sent for Peter
to come and preach unto him and his household the
way of salvation by faith in Christ. The messenger
sent on this errand by Cornelius, arrived while Pe-
ter, at three o'clock in the afternoon, had gone up
on the house-top for evening prayer, according to
the custom of the Jews. Here he fell into a
trance; and, by a remarkable sign, let down from
heaven in a vision, he was taught of God that cere-
monial uncleanness under the Jewish law is totally
and for ever abrogated, and that the grace of God is
equally free to all, whether Jew or Greek, Barbarian
or Scythian, bond or free.

While musing on this wonderful revelation he
receives the invitation of Cornelius, the devout Gen-
tile soldier; and, yielding up those Jewish prejudices
which had withheld him, in common with all the
apostles, from ever offering the gospel to any but the
Jewish nation, he immediately consents to go and
preach the gospel to this Gentile family, though still
hardly imagining that the gospel can be intended
for any but the seed of Abraham. Acts x.

The men of Joppa profess at this day to point out
the very house-top by the sea-side, which was the
scene of this gracious manifestation, to open unto us
Gentiles a way for the reception of the gospel of the
grace of God. Be this as it may, the house and the
whole scene is in full view from the heights which
overlook the town; and while we gaze, in imagina-
tion, upon the scene, we seem ourselves to see heaven
opened, and a vessel descending, as it were a great
sheet knit at the four corners, and thrice let down
to the earth, to overcome the prejudices of the apos-
tle, and teach him to preach the gospel of the grace
of God with equal freedom to all, of every people
under the whole heavens. We behold him, with all
his characteristic ardour, in fulfilment of this new
mission, pressing on his journey northward, along
the coast through the plain of Sharon, radiant in
beauty still, with all its ancient fragrance and ferti-
lity. Turning from this enchanting scene to the
south beyond the olive groves, orchards, vineyards,
and gardens which lie at our feet round about the
town, far as the eye can reach, it ranges over a plain,
broad, beautiful, and fertile as Sharon itself; lining

the coast of the Mediterranean, and comprising the ancient land of the Philistines. On the eastern borders of the landscape rise the rugged, frowning mountains of Judea and Benjamin, as if gazing in cold disdain upon the bland and gentle graces that play over the landscape at their base. But beyond their frowning heights, in the south-east, we just discover in the distance a solitary signal from Jerusalem itself, Zion city of our God, holding out to us a charming and enchanting invitation to the repose and quiet which she seems to enjoy, intrenched within the mountains round about her, as the Lord encampeth round about them that fear him. Mount Moriah, Mount Zion, Gethsemane, Calvary, Olivet, Jerusalem!—names ever dear to the Christian. How sorrowful, and yet how delightful, to walk about Zion, and tell the towers thereof, now prostrated; and, in view of the amazing scenes that have been enacted there, to contemplate with tender melancholy and mitigated awe the goodness and the grace, the judgment and the severity of our God.

THE COAST OF PHŒNICIA.

Phenice, to which some of the brethren travelled in their dispersion on the persecution of Stephen, Acts xi. 19, known also as Phœnicia, comprised a portion of the coast of the Mediterranean, extending from the neighbourhood of Mount Carmel northward 100 miles or more along the base and western slope of Mount Lebanon, and into the interior a few miles to the summit of Lebanon. The coast of Tyre and Zidon occupies the central and most populous portion of Phœnicia. The mountains, towering to the regions of perpetual snow and ice, with the graceful sweep of their waving summits, sloping sides and mountain dells covered with the deepest verdure, adapted to every climate from Alpine frosts to tropical suns, and the ocean sleeping at its base, or lashed into fury by the tempest, form a succession of goodly prospects, so grand, so beautiful, so endlessly diversified, as to charm the dullest eye and kindle into poetic fervour the coldest heart. Numberless mountain streams flow down to fertilize the narrow plain of the coast, and open harbours for a boundless commerce.

Phœnicia was settled soon after the deluge, and became the earliest and most renowned commercial region of antiquity. When the Israelites conquered the country this coast was occupied by powerful maritime towns, which, though given to the Jews for an inheritance, maintained their independence through all the vicissitudes and aggressions of the Jewish nation.

SAUL THE PERSECUTOR.

This extraordinary character, whose life was m influential upon the destinies of our race than s man that ever lived, first appears on the page of l tory at Jerusalem, about three or four years af our Lord's ascension, as a young man, a native Tarsus, no mean city of Cilicia, born about the ti of our Saviour's advent. A Pharisee of the strai sect, a Hebrew of the Hebrews, of the tribe of B jamin, educated in the school of Gamaliel, the m renowned instructor and expounder of the Jew religion in Jerusalem, he becomes an enthusia zealot in the traditions of his fathers. Toward Christians, as a new religious sect, apostates from faith, regardless of the law and the sacred insti tions of Moses, he entertains the most implaca hatred. As the new religion spreads and gath daily fresh accessions, his zeal for his religion ri to the most ungovernable fury against the new s Verily thinking to do God service, he persecu them even unto death, making havoc of the chur entering into every house, and delivering b men and women to prison and to death, to com them to blaspheme the name of Jesus. He present at the martyrdom of Stephen, profoun impressed by his speech, his vision, and his pra for his persecutors, but only moved the more ea estly to consent to his death. Finding the ad rents of this new religion springing up everywh in the cities and villages of the country, he becor exceedingly mad against them, persecuting th even unto foreign cities. Breathing out threat ings and slaughter against the disciples of the Lo he goes to Damascus armed with authority and c mission to bring any, whether men or women, bo to Jerusalem to be punished.

PAUL THE APOSTLE. A. D. 37?

Behold how changed! This persecuting zea and inquisitor enters Damascus humbled, subdu and penitent. Smitten with blindness by a vis at midday, just without the gates of the city, by t same Jesus whom he persecuted, he is led, helpl trembling, astonished, to the house of Judas, in street that is called Straight. So terrible is his c flict. so deep and piercing his remorse, that three days he neither eats nor drinks. But he fi relief in prayer. "Behold he prayeth!" This nificant exclamation announces and confirms conversion of Saul. A vision is now in me vouchsafed to him of a devout man of the persecu sect coming to him by divine appointment, that

might receive his sight and be baptised in the name of Jesus, to become the apostle of the Gentiles, "to open their eyes, to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified."

With all his characteristic ardour, Paul, in obedience to the heavenly vision, straightway preaches in the synagogues that Jesus was the Son of God, testifying to all that they should repent and turn to God, and do works meet for repentance.

After a few days he goes out into unknown regions of Arabia, in fulfilment of his apostolic mission. Then, returning to Damascus, narrowly escapes assassination, and goes up to Jerusalem, and essays to join himself now to those whom he had persecuted. Gal. i. 17; Acts ix. 25.

Finding himself the object of jealousy and distrust by those who had only known him as their persecutor and the murderer of Stephen, he retires to Tarsus, his native city, in Cilicia. No record remains of his labours among his kinsmen and his countrymen in Cilicia. It can hardly be doubted that he had there some fruits of his ministry; some or all of his own family we may even imagine to have become kindred in Christ. Certain it is that eight or ten years afterward he went on his second missionary tour "through Syria and Cilicia, confirming the churches." Acts xv. 41. Perhaps that sister, the companion of his childhood, whose son, twenty years later, saved his life at Jerusalem, now joined herself to him in the fellowship of Christian love; certainly her son's affection for his uncle seems to imply a closer union than that resulting from relationship alone.

About the same time, Peter at Joppa had been taught by a vision from heaven that the grace of God was alike free to Gentile as to Jew, and began his mission to the Gentiles in the family of Cornelius, while certain Hellenistic Jews from Cyprus and Cyrene had begun to preach, with great success, to the Greeks at Antioch, the Lord Jesus. The time had fully come when other sheep, not of the fold of Israel, were to be brought into that of the Good Shepherd. Barnabas, also a native of Cyprus, an early convert, the first to introduce to the brethren at Jerusalem Saul the persecutor as Paul the apostle of the Gentiles, this Barnabas had gone up to Antioch; where, under his ministry, much people had been added to the Lord. Feeling the greatness of the work and his need of assistance, "he departed to Tarsus to seek Saul." From this time, about A. D. 44, Antioch becomes, for "a whole year," the scene of Paul's ministry, and for many years the centre of his missionary operations.

ANTIOCH.

This city, where the disciples were first called Christians, Acts xi. 26, became from this early period the centre of Paul's missionary operations, and the chief seat of Christianity. Antioch was situated on the Orontes, 300 miles north of Jerusalem, and about 20 from the north-east angle of the Mediterranean. After Rome and Alexandria, it was the largest city of the Roman empire, and in luxury, licentiousness, and every vice of idolatry, it was not surpassed even by the voluptuous metropolis itself. It contained 150,000 or 200,000 inhabitants, divided into four wards, each enclosed by a separate wall, and all within the enclosure of a common wall.

Its suburb, Daphne, celebrated for its grove and its fountains, its asylum and temple, was a vast forest "of laurels and cypresses, which reached as far as a circumference of ten miles, and formed, in the most sultry summers, an impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air."

Antioch was celebrated for its refinements in the arts, and the cultivation of literature and philosophy. Cicero describes it as distinguished for its learned men, and the cultivation of the fine arts.* It was the birthplace of Chrysostom, and the scene of his labours until his transfer to Constantinople. To this luxurious, dissolute, and idolatrous city, Paul, by request of Barnabas, directed his attention, and made it for many years the centre of his missionary labours.

Few cities have survived greater vicissitudes of war, pestilence, and earthquakes, than Antioch. No less than two hundred and fifty thousand are said to have been destroyed in the sixth century by an earthquake; the city being at the time thronged by multitudes who had gathered there to a festival.

On the south-west side of the town is a precipitous mountain ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from thirty to fifty feet in height, and fifteen in thickness. At short intervals, four hundred high square towers are built up in it, each containing a staircase and two or three chambers, probably for

* Loco nobili et celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque studiis affluente.

the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Its present population may be fifteen or twenty thousand.

FIRST MISSIONARY TOUR OF ST. PAUL, BETWEEN A. D. 45 AND 50.

Seleucia (Acts xiii. 4) was the port of Antioch, as was Joppa of Jerusalem, and Ostia of Rome. It was five miles north of the mouth of the Orontes, sixteen and a half from Antioch by land, and forty-one by water, by reason of the windings of the river. A rocky eminence, the termination of a range of hills called the Pieria, forms a picturesque site for the town, overlooking the harbour, and the mercantile suburbs on the level ground toward the west. Seleucia had, properly speaking, two harbours. "The inner basin, or dock, is now a morass; but its dimensions can be measured, and the walls that surrounded it can be distinctly traced. The position of the ancient floodgates, and the passage through which the vessels were moved from the inner to the outer harbour, can be accurately marked. The very piers of the outer harbour are still to be seen under the water. The stones are of great size—some of them twenty feet long, five feet deep, and six feet wide; and are fastened to each other with iron cramps. The masonry of ancient Seleucia is still so good, that not long since a Turkish pacha conceived the idea of clearing out and repairing the harbour. Those piers were still unbroken—this great seaport of the Seleucidæ and the Ptolemies was as magnificent as ever, under the sway of the Romans—when Paul and Barnabas passed through it on their present mission."

Here, at Seleucia, "in the midst of unsympathizing sailors, the two missionary apostles, with their younger companion, stepped on board the vessel which was to convey them to Salamis. As they cleared the port, the whole sweep of the bay of Antioch opened on their left,—the low ground by the mouth of the Orontes,—the wild and woody country beyond it,—and then the peak of Mount Cassius, rising symmetrically from the very edge of the sea to a height of five thousand feet. On the right, in the south-west horizon, if the day was clear, they saw the island of Cyprus from the first. The current sets northerly and north-east between the island and the Syrian coast. But, with a fair wind, a few hours would enable them to run down from Seleucia to Salamis; and the land would rapidly rise in forms well known and familiar to Barnabas and Mark."

The companions of Paul in this tour were John Mark the Evangelist, and Barnabas, who was a native of Cyprus. This circumstance may have determined these itinerant missionaries first to visit Cyprus.

CYPRUS.

The island itself lies at the distance of less than a hundred miles from the coast of Syria, and more than fifty from that of Cilicia. Its length is one hundred and forty miles, and its extreme width about fifty. A chain of mountains extends through the northern part of the island. On the south side of the island are extensive plains of great fertility. The mountains yield abundant supplies of forest timber, and are rich in mineral productions.

SALAMIS.

These missionaries landed at Salamis on the eastern shore of the island, on a bight of the coast to the north of the river Pediæus. A large city by the sea-shore, a widespread plain with cornfields and orchards, and the blue mountains in the distance, "clad in the colours of the air," composed the view on which the eyes of Saul and Barnabas rested when they came to anchor in the bay of Salamis.

PAPHOS.

Paphos, where these missionaries are next found, was at the western extremity of the island. To reach this they must have traversed, through the length of the island, one hundred miles or more, preaching the strange doctrines of the gospel of Christ. This city, now a miserable place, had a good harbour, and was the residence of the Roman proconsul Sergius Paulus, a convert to Christianity, gained by the preaching of Paul. Acts xiii. 6–11.

PERGA.

The sail from Paphos to Perga was less than one hundred and fifty miles across the sea or bay of Pamphylia. Perga was the chief city of Pamphylia, situated on the Cestrus, about seven miles from its mouth. The vessel which brought Paul and Barnabas probably came up the river, though now obstructed by sand-bars, and anchored near the famous temple of Diana. "The first object that strikes the traveller on arriving here is the extreme beauty of the situation of the ancient town, lying between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus

and backed by the mountains of the Taurus. An arch, a kind of castle, and the ruins of a temple, bespeak the vicinity of the town about half a mile before arriving at its walls. A few arches and ruins of many scattered tombs lead to an immense and beautiful theatre, the seats of which for the most part remain, rising very steeply one above the other, whence the height is more than in the usual proportion; the width is about three hundred and thirty feet. Near the theatre is a stadium or course for races, which is quite perfect, with seats along each side, and also forming a circular end. There is also a broken aqueduct, and tombs are scattered on both sides of the site of the town."

At this place, Mark, intimidated, it may be, by the discouragements and perils of the enterprise, leaves his companions and retires to Jerusalem. The motive certainly was one which Paul did not approve, Acts xv. 38, though he afterward recognised him as a companion, Col. iv. 10, and commended him as "profitable to him for the ministry." 2 Tim. iv. 11. This desertion, therefore, though it led to the unhappy separation between Paul and Barnabas, must not be considered as an abandonment of the cause of Christ on the part of Mark, who was permitted to minister to the apostle in his days, and was honoured as the evangelist and biographer of Jesus Christ.

THE PASS OF PISIDIA. PERILS OF ROBBERS, AND PERILS OF RIVERS.

The interior of Asia Minor is a lofty table-land lying from three to six thousand feet above the level of the sea. From these plains mountains, in various directions, raise their snowy peaks to the regions of perpetual frost. These highlands are, in summer, the retreat of the inhabitants of the coast from the intolerable heat of the lowlands; to those they repair for the season in caravans and families, men, women, and children, with their flocks, herds, camels, and asses. The ascent to those bleak uplands is often through narrow passes, with frowning cliffs, yawning gulfs, hidden recesses and secret caverns, fit haunts for marauding mountaineers and robbers that subsist by plunder.

In his ascent up these rugged and dangerous passes, Paul is supposed to have encountered those "perils of waters, (or rivers,) and perils of robbers" of which he speaks in 2 Cor. xi. 26. The lawless and marauding habits of the population of those mountains which separate the table-lands in the interior of Asia Minor from the plains on the south coast, were notorious in all periods of ancient history. No population, through the midst of which St. Paul ever travelled, abounded more in those "perils of robbers" of which he himself speaks, than the wild and lawless clans of the Pisidian highlanders.

To travellers in the East, there is a reality in the *perils of rivers* which we can hardly understand. The rivers of Asia Minor are liable to violent and sudden changes; and no district in this country is more singularly characterized by its "water-floods" than the mountainous tract of Pisidia, where rivers burst out at the bases of huge cliffs, or dash down wildly through narrow ravines. Strabo describes these mountains as full of precipices, ravines, and torrents, which could be passed only by bridges.

The following scene in this region is sketched by by Sir C. Fellows:—

"An almost uninterrupted train of cattle and people passed by. The snowy tops of the mountains were seen through the lofty and dark-green fir-trees, terminating in abrupt cliffs. From clefts in these gushed out cascades, and the waters were carried away by the wind in spray over the green woods. In a zigzag course up the woodland lay the track leading to the cool places. In advance of the pastoral groups were the straggling goats, browsing on the fresh blossoms of the wild almond as they passed. In more steady courses, followed the small black cattle; then came the flocks of sheep and the camels, bearing piled loads of ploughs, tent-poles, and kettles; and amid this rustic load was always seen the rich Turkey carpet and damask cushions, the pride even of the tented Turk."

ANTIOCH OF PISIDIA.

"The situation of Antioch," says a modern traveller, "on an isolated rock, rising in the centre of the mouth of the valley of the Mosynus, and commanding a view of that of the Meander, is worthy of the ancient Greeks; but the ruins, now covering and undermining its summit, are quite inferior. The site of the town is covered with huge blocks of marble. The first ruin which I saw was an oblong building consisting of an inner and outer wall. The outer wall was built of rough blocks of limestone, four feet thick. The length is about one hundred and eighty feet; the breadth sixty. It was a temple or church—perhaps each in succession. About two hundred yards to the north-east are the remains of another massive building. One of the most striking objects here is a ruined aqueduct. Twenty-one arches are nearly perfect, and the most splendid ever beheld. The stones are without cement, and of massy dimensions." The arches stretch along a

mile or more. For a considerable distance, the aqueduct is so entire that it forms a convenient walk, stretching away toward the neighbouring mountain.

ICONIUM.

This city, ninety miles south-east from Antioch, was situated in a vast plain in the interior of Asia Minor, surrounded by lofty mountains, some of which on the north rise to the region of perpetual snow. The eyes of Paul and Barnabas, for several hours before reaching the city, and also after they left it for Lystra, must have ranged over these snowy summits and a vast expanse of plains to the south and east. Leake, who approached the city from the same direction, says, "On the descent from a ridge branching eastward from these mountains, we came in sight of the vast plain around Konieh, and of the lake which occupies the middle of it; and we saw the city, with its mosques and ancient walls, still at the distance of twelve or fourteen miles from us." "Konieh," says another traveller, "extends to the east and south over the plain far beyond the walls, which are about two miles in circumference. Mountains covered with snow rise on every side, excepting toward the east, where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye."

It is famous as the cradle of the rising power of the Turks. It has been repeatedly destroyed and rebuilt, and its architectural character wholly altered. Little, if any thing, remains of the Greek or Roman Iconium, except the ancient inscriptions and the fragments of sculptures which are built into the Turkish walls. At a late period of the empire, it became a *colonia*. Its population, in the time of Paul, was probably the same as that of other important towns in Asia Minor, a large number of frivolous Greeks, some remains of an older population, a few Roman civil and military officials, and a colony of Jews, working at their trades in the week, and meeting in the synagogue on the Sabbath. Mr. Hamilton says that the city is one scene of destruction and decay, with heaps of ruins and dilapidated mosques. The remains of at least twenty mosques were passed. The ruined walls alone mark the former extent of the city. A part of it is converted into a burial ground.

LYCAONIA, LYSTRA, DERBE.

From Iconium, Paul and Barnabas pass eastward into Lycaonia, a bare and dreary region, unwatered by streams, though in parts subject to occasional inundations. Lystra, where, in consequence of the healing of the impotent man, they might have been worshipped as Jupiter and Mercury, and were afterward stoned, is placed on the maps at the distance of some twenty miles south from Iconium, and Derbe, more than twice this distance east of Lystra.

Timothy was a native of Lystra, Acts xvi. 1; 2 Tim. iii. 11; and Gaius, the friend and fellow-traveller of Paul, was a native of Derbe. Acts xx. 4. These were probably the fruits of his ministry at this time in these places.

Mr. Brewer, the American missionary and traveller, describes his approach to Klissera, which he assumes to be the ancient Lystra, as follows:—

"Full of the impression that we were now near the *birthplace of Timothy*, we bent our course more westerly, through a narrow, fertile and lovely ravine. Along these quiet paths, I said within myself, oft trod that beloved youthful disciple, Timothy! Beneath such shades he repeated, perhaps, the songs of Israel, before he had learned from the apostle Paul of the name of Jesus. Perhaps he was inured to hardship by labour in these very fields; or, more probably, he may have passed to and from Iconium with burdens of wood and returns of merchandise, as those who dwell here now do. Precious saint! thy memory breathes a richer perfume than the flowers of thy native vales. Through the long tract of ages, thy early knowledge of the Holy Scriptures, thy rigid temperance, thy early wisdom, thy youthful piety, thy useful labours, thy name of good report, thy apostolic ministry, have come down with refreshing and stimulating influence to the youth of our distant and of all coming times. And, ye excellent and revered 'mother Eunice, and grandmother Lois,' so honourably mentioned by an apostle, your example shall live while the sun and moon endure, as an encouragement to timely and faithful parental instruction!

Our missionary tourist finds the remains of Derbe in a place denominated the One Thousand and One Churches, at the base of an isolated sugar-loaf mountain, which rises out of the plain to a great height, and is known as the Black Mountain. At the eastern base of this mountain he found the remains of many churches, and various indications of a city once populous and addicted to the Christian religion. "The walls of a score or two of churches are standing, more or less entire, and the foundations of a multitude of others were in ruins. These, and a sort of castellated house in the upper part of the town, are thickly covered with crosses."

Paul and Barnabas now retraced their journey, through Lystra, Iconium, and Antioch, to Perga,

confirming the souls of the disciples, exhorting them to continue in their faith, and ordaining them elders in every church. At Perga, instead of sailing down the Cestrus, which they ascended on their first visit to the city, they proceeded westward across the plain to Attalia, a seaport fifteen or twenty miles distant, in the Pamphylian Gulf. Attalia, now Satala, is still, and from its foundation has been, a city of considerable importance. "The style of its relics is invariably Roman, agreeing with the date of its foundation. Behind it is the plain through which the river Catarrhactes flows. In front of it, and along the shore on each side, are long lines of cliffs, over which the river finds its way in waterfalls to the sea, and which hide the plain from those who look toward the land from the bay. Beaufort describes the city as beautifully situated round a small harbour, the streets appearing to rise behind each other, like the seats of a theatre, with a double wall, and a series of square towers on the level summit of the hill."

At this place, the apostle, after having travelled by land and sea twelve or fourteen hundred miles, embarked for Antioch, in Syria, where he arrived after an absence of about two years, A. D. 46, 47.

SECOND MISSIONARY TOUR. A. D. 51.

After remaining about two years at Antioch, during which time he went a third time to Jerusalem with Barnabas and others, with reference to the dissension about circumcision, Acts xv., Paul entered on a second missionary tour, more extensive and eventful than the first. His companion in this tour was Silas, Barnabas having left him in consequence of their unhappy quarrel. Acts xv. 36–40. Passing through Syria and Cilicia, around the north-east angle of the Mediterranean Sea, he came again to the cities of Derbe, Lystra, and Iconium, by a journey of some two hundred and fifty miles.

On his way through Cilicia, he doubtless visited his own native city, Tarsus, the capital of the province, where, as he passed through the streets with which he had been familiar from childhood, amid temples, altars, and statues, tokens of idolatry, he may have recognised some families who had "turned from dumb idols to serve the living and true God," among whom we may contemplate some of his own kindred, now united to him in bonds more dear than those connected with the sacred names of brother, sister, or mother. Some of his own kinsmen he certainly had the happiness to recognise as brethren in Christ. Rom. xvi. 21.

The plains of Cilicia lie between the Taurus range of mountains and the sea, having a length of 60 or 70 miles, with a breadth varying from 6 to 30 miles. Tarsus is surrounded by gardens and orchards, and so embedded in verdure as to present nothing in the distance but the minarets of a few mosques peering above the surrounding foliage. Within, broken fragments of marble and granite remain to indicate that it was "no mean city;" but the present houses are very inferior, having low mud walls, thatched with straw. The region is unhealthy, by reason of the intense heat of the summer, the stagnant water, and abundant vegetation.

THE PYLÆ, GATES OF CILICIA.

In passing up from the plains of Cilicia to the lofty uplands of Lycaonia, Paul had occasion to ascend through the extraordinary pass so famous in history as the Cicilian Gates. Colonel Chesney describes the pass as a rent or fissure in the chain of Mount Taurus, extending from north to south, through a distance of eighty miles. This vast ravine contracts in some places to a width of ten or twelve paces, affording room only for a single chariot. On either side are limestone cliffs, many hundred feet in height. Through this gorge, Cyrus passed in his famous expedition against his brother, which Xenophon so minutely describes in his Anabasis. Alexander descended through these *gates* to the conquest of the East; and armies and men innumerable have passed through them both, in the flush of conquest, and in the fear and flight attendant upon defeat.

Bayard Taylor describes the scenery of these passes in the following terms:—"I stood at the extremity of a long hollow or depression between the two ranges of the Taurus,—not a valley, for it was divided by deep cloven chasms hemmed in by steeps overgrown with cedars. On my right rose a sublime chain, soaring far out of the region of trees, and lifting its peaked summits of gray rock into the sky. Another chain, nearly as lofty, but not so broken nor with such large, impressive features, overhung me on the left; and far in front, filling the magnificent vista, were the shining snows of Taurus. Great God! how shall I describe the grandeur of that view? How draw the wonderful outlines of those mountains? How paint the airy hue of violet-gray, the soft white lights, the thousand pencillings of mellow shadow, the height, the depth, the far-reaching vastness, of the landscape?"

The scenery of another pass in these Gates of Cilicia, at the distance of a few miles, is even on a grander scale than this:—"On either side gigantic masses of rock, with here and there a pine to adorn their sterility, tower to the height of six thousand feet, in some

places almost perpendicular from summit to base. They are worn and broken into all fantastic forms. There are pyramids, towers, bastions, minarets, and long, sharp spires splintered and jagged as the turrets of an iceberg. I have seen higher mountains, but I have never seen any that looked so high as these."

At Lystra, Paul receives as his faithful companion and fellow-labourer, Timothy, now a young man, who by his mother and grandmother, Lois and Eunice, had been trained for the service to which, in the grace of God, he is called.

From Lystra, or Antioch, our missionary tourists turn northward into Galatia, where churches are gathered, to whom Paul subsequently addressed his epistle, and where he seems to have been detained some time by sickness. Gal. iv. 13.

THE GALATIANS.

About two hundred and seventy years before the Christian era, a colony from Gaul had wandered eastward from their native country, crossed the Hellespont, and settled in this central province of Asia Minor, among whose descendants Paul gathered these Christian converts.

From Galatia, Paul proceeded south-west through Phrygia, but was "forbidden of the Holy Ghost to preach the Word in Asia." Acts xvi. 6.

ASIA.

The history and signification of this term requires a passing notice. In Homer, it is the name of a meadow by the streams of the river Cayster.* In Herodotus, it is applied as a general term for the East, and divided into Asia within, and Asia beyond the Halys. In the New Testament it is a province west and south of Phrygia, comprising the more limited and ancient provinces of Lydia. The seven churches of the Apocalypse were within this province. Rev. i. 4. To the people of this province, among others, Peter also addressed his epistle. 1 Pet. i. 1. From this limited application, Asia spread, like the Africa of the Romans, to designate one of the four quarters of the world.

Diverted from his purpose of preaching in Asia, Paul next essayed to go north into Bithynia, lying on the south of the Black Sea; but, restrained by the same divine agency, he pursued his course, west by north, by Mysia to Troas. Acts xvi. 6–8.

* Ἀσίῳ ἐν λειμῶνι Καϋστρίου ἀμφὶ ῥέεθρα. Il. ii. 461.

TROAS.

Troas was situated on the Hellespont, at some distance south of ancient Troy, on an eminence opposite the island of Tenedos. The present appearance of the ruins is thus described:—

"The ancient port of Troas is very interesting, and has been highly ornamented. Hundreds of columns, on a somewhat small scale, lie scattered in all directions, and bristle among the waves to a considerable distance out at sea. The most striking ruins are about a mile from the sea, probably near the centre of the city; they are on an exceedingly grand scale. The ground, in every direction within the walls, is strown with carvings, mouldings, and pedestals in marble, some of which have inscriptions, generally Greek."

Homer and Virgil have celebrated, in immortal song, the battle of gods and men on the plains of Troy. Xerxes swept over them with his countless myriads for the conquest of Greece. Alexander girded on his sword at the tomb of Achilles, and rushed on to the conquest of the East. And now our Christian warrior, burning with a loftier, purer enthusiasm, goes forth from the same place in a holier warfare to fight for a nobler crown.

At this point Paul's party was also joined by Luke the evangelist and journalist, to whom we are indebted for his record of the missions of the apostle in the Book of the Acts.

Warned by a vision, the apostle sets sail from Troas for Macedonia, one hundred and twenty-five miles on the opposite side of the Ægean Sea. Sixty miles from Troas, he first touched at Samothrace, a small island in the northern part of the Ægean Sea, distinguished by a high mountain, described in the Missionary Herald for 1836, p. 246. There is now but a single village upon the island.

PHILIPPI.

From Samothrace, an inconsiderable port on the Strymonic Gulf in Macedonia, by a north-westerly course, he sailed to Neapolis, and passed down the coast, twelve miles west to Philippi. This city occupies a fertile plain between two ridges of mountains. The Acropolis is upon a mount standing out into the plain from the north-east. The city seems to have extended from the base of it for some distance to the south and south-west. The remains of the fortress upon the top consist of three ruined towers, and considerable portions of walls of stone, brick, and very hard mortar. The plain below

exhibits nothing but ruins—heaps of stone and rubbish, overgrown with thorns and briers; and nothing is seen of the innumerable busts and statues, and thousands of columns, and vast masses of classic ruins, of which earlier travellers speak.

Ruins of private dwellings are still visible; also something of a semicircular shape, probably a forum or market-place—perhaps the one where Paul and Silas received their undeserved stripes.

There is particularly worthy of notice an ancient palace, the architecture of which is grand, and the materials costly. The pilasters, chapiters, &c. are of the finest white marble; and the walls were formerly encased in the same stone. The marble blocks are gradually knocked down by the Turks and wrought into their silly grave-stones. Many of the ruins of the town are said to be covered at present with stagnant water.

On the plains of Philippi was fought the last battle of the republicans of Rome, under Brutus and Cassius, against Augustus and Antony, B. C. 42, where Cassius died by his own hand, and Brutus bade adieu to his friends, saying, "Certainly we must fly, not with the feet, but with the hands." Many, despairing of pardon, fled thus from the swords of the conqueror.

In this city of ancient Thrace, Paul encountered various vicissitudes of his missionary life. The conversion of Lydia, the silencing of the sorceress, the uproar in the city, the scourging of Paul and Silas, their imprisonment, the miraculous opening of the prison doors, and the conversion and baptism of the jailer, Acts xvi. 9–40, are detailed by the historian. But the result was the establishment of a church, remarkable, above all others founded by the apostle, for purity of doctrine and fidelity to Christ. To this church St. Paul, ten years later, wrote an epistle remarkable as the only one of all his epistles which contains no censure or complaint against the church addressed.

From Philippi to Thessalonica, the apostle passed down the coast south-west through Amphipolis and Apollonia. The former was, at this time, a large and flourishing city on the banks of a navigable river about eight miles above its influx into the sea, and thirty from Philippi. Extensive forests and valuable gold-mines in its vicinity give importance to its commerce. Apollonia was of less notoriety. It was about thirty miles from Thessalonica on the one hand and Amphipolis on the other. After tarrying apparently only for a night at each of these places, the apostle took up his abode for three or four weeks at Thessalonica.

THESSALONICA.

Thessalonica was one of the most populous towns of Macedonia, and still retains much of its ancient importance, having a population of sixty or seventy thousand inhabitants. It is situated near three hundred and fifty miles west from Constantinople, one hundred south-west from Philippi, and about two hundred north by west from Athens. It is inhabited by many Jews, among whom the American Board have established a missionary station. The principal antiquities are the remains of a hippodrome, a rotunda, and triumphal arches to Augustus and Constantine. But, to the Christian, this city has a living interest from the precious epistles which the apostle addressed to the church which he there established. From this city he was compelled to flee, to escape from a fanatical and riotous mob, instigated by the unbelieving Jews, and to leave the care of these young converts to Timothy, as those at Philippi had been committed to Luke.

Driven thence by the unbelieving Jews, Paul next retired to Berœa, fifty-five miles farther westward, and along the coast toward Greece, where the more ingenuous Bereans gave a candid attention to his doctrine, "searching the Scriptures daily whether these things were so." "Of these many believed, and honourable women who were Greeks, and of men not a few."

Berœa was situated near the borders of Macedonia and Greece, at the base of an offshoot from the chain of Mount Olympus near the banks of the Haliacmon, at the distance of 25 miles from the shore.

Still pursued by the persecuting Jews of Thessalonica, Paul, leaving the care of the Berœan converts to Silas and Timothy, was conducted by the brethren to Athens, the metropolis of Greece. The journey by land would have been more than two hundred miles; by sea, the passage might have been not more than two or three days' sail with a fair wind. He is supposed to have gone by sea to Athens.

ST. PAUL AT ATHENS.

Here, from the proselytes and Jews in their synagogues, from the inquisitive Athenians and idlers in the streets and market-places, as well as from philosophers of the Epicureans and Stoics, Paul gained a ready audience, "preaching unto them Jesus and the resurrection." Demosthenes himself charges his countrymen with the same inquisitive, gossiping disposition of which the historian speaks, Acts xvii. 21, alleging that they do nothing but sit in the mar-

ket and inquire "What news?" The strange doctrines set forth by Paul soon awakened such curiosity and contradiction, that the multitude conducted him to the place of holding the renowned council of the Areopagus on Mars' Hill, where he might be more distinctly heard by the multitude.

ST. PAUL ON MARS HILL.

To form a just impression of the scene, we must place ourselves, in imagination, in the *agora*, public square, improperly rendered "*market-place*," of the city, and survey the scene around us. The square itself is a large area crowded with temples, altars, and statues, with columns and porticoes adorned with statuary and painting, the common resort of statesmen, philosophers, orators, poets, and men of business, as well as of crowds of the inquisitive, pleasure-loving idlers of Athens. Before and above us on the north is Mars Hill, a high, craggy eminence, which is ascended by a broad flight of steps cut in the solid rock. On the left is the Pnyx, a sloping hill, partially levelled into an open area for political assemblies, the platform of Athenian orators in their public addresses to the men of Athens. On the right is the Acropolis, towering high above the scene of which it is the glory and the crown.

Here, standing in the midst of Mars Hill, the whole city lies in full view below; and beyond the walls are the plains of Attica, bounded by the graceful sweep of the mountains of Pentelicus and Hymettus. The sea of Attica is seen in the distance, and the ports of the city reposing on the margin of the distant bay. The Acropolis rises high above him, crowned with the lofty Parthenon, adorned with the magnificent propylæa, and crowded with temples and statues, the choicest models of Athenian taste and skill. Here, treading almost in the very footprints of the great Athenian orators, while the heavens above are almost reverberating still with the thunders of Demosthenes' eloquence, the great apostle, fired with all these classic associations, and guided by an inspiration which Demosthenes never knew, delivers before the sages and philosophers of Greece that masterly discourse, unrivalled in Christian oratory, which sets forth the doctrine of the great God our Saviour, in place of the unknown God, whom they ignorantly worshipped.

It is a singular and instructive fact, that the ministry of the apostle appears to have been attended with little profit at this seat of Grecian refinement and learning; nor does he appear ever again to have visited Athens. The rich, voluptuous, and mercantile population of Corinth offered him far more encouragement than the orators, sages, and philosophers of her proud rival.

Such was Paul's anxiety for his new converts in Macedonia, that he had consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. After remaining at Athens about two weeks, perhaps, the apostle proceeded alone to Corinth, about fifty miles, where he continued from one and a half to two years.

CORINTH.

This metropolis, rivalling Athens in wealth and commerce, in luxury and licentiousness, and scarcely inferior in the fine arts, was situated on the isthmus of the Peloponnesus, 25 or 30 miles west of Athens, guarded and defended by a lofty acropolis, which rises two thousand feet above the platform of the city. The region is now unhealthy, and only a few miserable hovels still occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remains of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of the apostle's labours. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tent-makers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia. 2 Cor. i. 1.

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the spring or summer of A. D. 54. After an absence of about three years, during which time he must have

ravelled by sea and land not less than two thousand ve hundred or three thousand miles, and encoun- ered innumerable perils, hardships, and trials, in lanting many churches.

At this centre of Gentile Christianity, the har- mony and fellowship of the brethren was sadly narred by the prejudice of Judaising teachers from Jerusalem, who had the address to lead away Peter, he first apostle of the Gentiles, together with Bar- nabas, the companion of Paul in his first missionary tour to these very Gentile nations. Comp. Gal. ii. 11 sq.; Acts xv. 35. These dissensions gave rise to a party of false brethren in all the churches, who failed not to oppose and persecute the apostle in all his subsequent labours.

THIRD MISSIONARY TOUR. A. D. 54–58.

After a short time wasted at Antioch in these unhappy altercations, Paul resumes his missionary labours with Timothy, having left Silas apparently at Jerusalem. Pursuing the general course of his last tour through Cilicia, Lycaonia, Galatia, and Phrygia, doubtless visiting these churches, he came to Ephesus. This route would lead him again to his own early home in Cilicia, and Timothy to the scenes of his childhood in Lycaonia.

EPHESUS.

This city now became, for near three years, from A. D. 54 to 57, the scene of the apostle's labours and the centre of his missionary operations, during which time he wrote his Epistle to the Galatians and the first to the Corinthians, and probably that to Titus and the first to Timothy. Aquila, Pris- cilla, Apollos, Tychicus, Timothy, and others, were also Christian teachers of these privileged Christians at Ephesus. After the martyrdom of Paul, Ephesus engaged for some time the pastoral care of John, the venerable and sole survivor of the disciples of Christ, who, in his exile in Patmos, addressed to this church the warning of the Spirit, in connection with others of the seven churches of Asia. At Ephesus he is also supposed to have written both his Gospel and his Epistles.

The city was situated in Ionia, on the western coast of Asia Minor, upon the south bank of the Cayster, thirty miles south from the city of Smyrna. It was a very ancient centre of commerce and a city of great wealth, wholly given up to idolatry. The great goddess Diana was its tutelary divinity. Her temple, four hundred and twenty-five feet in length and two hundred and twenty in width, was adorned with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13–14, B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and be- came one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing dis- eases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbour and the surrounding plains, to which it gra- dually extended. The harbour itself is now a pesti- lential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman, Acts xix. 21–41, still remains in ruins sufficiently distinct to indicate its ancient magnifi- cence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord, rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to cor- rect the licentiousness into which the converts there had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephe- sus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in commu- nion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this de- generate church had been well received and attended with the desired effect.

From Macedonia he wrote his second Epistle to

the Corinthians, and soon after proceeded from Macedonia to visit them the third time. 2 Cor. xii. 13; xiii. 1.

After visiting the churches of Philippi, Thessalonica, and Berœa, he appears to have penetrated into the interior as far as Illyricum on the west of Macedonia. Rom. xv. 19. From Illyricum, he proceeded to Corinth, where he tarried some three months, during which time he wrote his Epistle to the Galatians, to recover them, if possible, from the apathy and apostasy into which they had suddenly and surprisingly fallen.

While at Corinth, where he tarried three months, the apostle also wrote to the church at Rome by the hands of Phebe, a deaconess of the church at Cenchrea, a widow of consideration and wealth, about to sail to Rome on private business.

From Corinth, he purposed to sail, on his return, to Jerusalem; but, in consequence of a conspiracy of the Jews against his life, he returned up the coast, through Berœa and Thessalonica, to Philippi, from whence he set sail for Troas.

RETURNING VOYAGE, A. D. 58. SPRING.

After administering the Lord's supper at Troas, which he now visited for the third time, and restoring to life a young man who had been killed by falling from an upper story in his sleep during the preaching of Paul, Acts xx. 7–12, the apostle proceeded on foot to Assos, opposite the island of Lesbos, about twenty miles south from Troas, where he was joined by his party, who came by sea to this port, now a miserable village built high upon the rocks. He sent the ship around Cape Lectum to Assos—"for thus had he arranged, intending himself to go afoot." He hastened, therefore, through the southern gate, past the hot springs, and through the oak woods—then in full foliage—which cover all that shore with greenness and shade, and across the wild watercourses on the western side of Ida. Such is the scenery which now surrounds the traveller on his way from Troas to Assos. The great difference then was, that there was a good Roman road, which made St. Paul's solitary journey both more safe and more rapid than it could have been now. We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness, and filled with foreboding fears. There may have been other reasons why he travelled from Troas to Assos on foot; but the desire for solitude was doubtless one reason among others. The discomfort of a crowded ship is unfavourable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour, to whose service he was devoted, had often prayed in solitude on the mountain, and crossed the brook Kidron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road, on Monday morning, in the verdure and fragrance of spring, among the oak woods and the streams of Mount Ida.

Mitylene, where the ship's company appear to have landed for the night, was on the east side of Lesbos, about thirty miles from Assos.

From Mitylene they sailed a distance of forty or fifty miles by Chios, the modern Scio, ever memorable for the atrocious butchery of the inhabitants by the Turks in 1822, and thence, an equal distance, unto Samos, an island lying near the coast of Ionia, below Ephesus.

Trogyllium was on a promontory of the mainland across the narrow strait at this place, about one mile wide, that separates it from Samos. Trogyllium was on the ridge of Mycale, the scene of the victory of the Greeks over the Persians. Miletus was still farther south, twenty-eight miles from Ephesus.

Fearing to trust himself at Ephesus, lest he should be detained too long by the affectionate importunity of his friends, and unwilling to leave them without some pastoral salutation, he made an appointment with the elders of Ephesus to meet him at Miletus, a very ancient city, seventeen miles below Trogyllium, at that time old and decaying, now in ruins. The broad bay, where her shipping once lay, is now a pestilential morass. Here, with the most affectionate counsels and prayers, he bade them adieu, fully impressed with the conviction that they would see his face no more. Acts xx. 13–38.

From Miletus, a straight course of forty miles south, brought the apostle along the coast of Caria to Coos, the seat of the famous medical school of Esculapius. At the distance of fifty miles south-east, he made the celebrated harbour of Rhodes, famous for the colossal statue of bronze which had stood astride the entrance, and between whose feet vessels were wont to come into port under full sail. At this time, it was prostrate, having been overthrown by an earthquake. The city has been renowned, from remotest to latest history, for her commerce and her ship-building. Acts xxi 1.

"No view on the Levant is more celebrated than that from Rhodes toward the opposite shore of Asia

Minor. The last ranges of Mount Taurus come down in magnificent forms to the sea; and a long line of snowy summits is seen along the Lycian coast, while the blue sea between is an unruffled expanse of water under a blue and brilliant sky."* Across the glad waters of this dark-blue sea, the apostle's course now lay north-east to Patara—the port of the ancient city of Xanthus, on the coast of Lycia, once celebrated for its walls, its theatre, and an oracle of Apollo that almost rivalled that of Delphos. Vast and imposing ruins of the theatre still remain, and above it a singular pit with a square column, which is supposed to have been the secret shrine of the oracle, whence proceeded those enigmatical, lying responses, which were received as the voice of the god. The harbour is now an inland marsh, generating poisonous malaria, and the shore a "desert of moving sand."

At Patara the party, for reasons that do not appear, took another ship and sailed the same day for Tyre, 400 miles distant, on the coast of Phœnicia, in Syria. Here Paul tarried seven days, during which time he "broke bread" with the disciples, who affectionately urged him to desist from going up to Jerusalem, but finding him unalterably fixed in his purpose, the brethren, with their wives and children, attended him out of the city to the place of embarcation, where they kneeled down upon the shore and prayed; and then, taking a final and affectionate leave of them, Paul and his party set sail down the coast for Ptolemais, the ancient Accho, Akre, or Acre, and the disciples returned in sadness to the city.

Acre is almost thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived. It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong out-works of mounds with facings of stone.

Age after age Acre has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the crusaders; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again, in 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The manufacture of glass is erroneously said to have been discovered here.

After tarrying here one day with Christian brethren, Paul proceeded by land down the coast by Mount Carmel, thirty or thirty-five miles, to Cæsarea, where he and his party were entertained in the house of Philip the evangelist, one of the seven deacons, who, twenty-two years before, had expounded the Scriptures to the Ethiopian eunuch; and whose family now consisted of four daughters, "who did prophesy." This was Paul's third visit to Cæsarea. Compare Acts ix. 30, xviii. 22. Here, prophetically admonished of the bonds and imprisonment that awaited him at Jerusalem, his companions and the disciples of Cæsarea earnestly besought him, with many tears, not to go up to Jerusalem; to which he firmly replied, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Perceiving that none of these things would move him, his Christian friends desisted from further entreaty, saying, with submissive sadness, "The will of the Lord be done!"

Thus ended at Jerusalem the apostle's third missionary tour, in the spring of A. D. 58, in which he had been occupied four years, almost three of which he had spent at Ephesus. Acts xxi. 2–17.

With this tour he ended his ministry in the East. How extensive the travels, how vast the results of the missionary labours of this great apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth, together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

The next day after his arrival at Jerusalem, Paul, with his companions, visited James the brother of our Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not

* Conybeare and Howson's Life of St. Paul.

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the pri line of travel and transportation between th and the coast of the Mediterranean.

The forebodings of the apostle's friends, a anticipation of bonds and imprisonment, were realized. His arrest and miraculous deliverance the mob and conspirators are detailed from xxi. 18 to chap xxiv.

After lingering two years in confinement at rea, he was permitted to proceed on his w Rome, to prosecute his appeal before the gove

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to c for some port in Asia Minor, and there take p for Italy, because it was not easy to find a shi might sail from Cæsarea direct for Rome; centurion accordingly, who had St. Paul in c in the autumn of 60 or 61 sailed in a ship t port from Adramyttium, a seaport of Mysia, eastern shore of the Ægean Sea, opposite to L at that time a flourishing city. Directing course northward along the coast, they pass Tyre and touched at Sidon, seventy-eight from Cæsarea; from Sidon the ship still st the north, because the strong westerly wind prevail at this season prevented a more direct to the westward. Sailing under Cyprus on th and having the sea of Cilicia and Pamphylia right, she would be favoured by land-breezes the coast of Asia Minor, as well as by a c that sets strongly to the westward along this By these means she had a prosperous run to in Lycia; this was an ancient port, of consid importance, two or three miles from the coast, manded by an acropolis, which was ascended flight of steps cut out of the solid rock.

Here the centurion and his prisoner embark board a ship of Alexandria for Italy, but the baffling winds from the west now greatly im their progress, so that they were "many day fore they came over against the port of Cnid the south-west extremity of Asia Minor, in th vince of Caria, at the distance of not more 150 miles from Myra. But the wind not su them to stand further on this course, it co mained for them to tack and sail south towar island of Crete.

Passing by Salmone, the eastern promonto this island, they were enabled to coast alon south shore of Crete to Fair Havens, a roa which afforded them anchorage, near the unl port of Lasea. From this point they were ex

to the north-west winds, by reason of a bold turn of the coast to the north. The winter was now near at hand, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather made the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but "because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

ket and inquire "What news?" The strange doctrines set forth by Paul soon awakened such curiosity and contradiction, that the multitude conducted him to the place of holding the renowned council of the Areopagus on Mars' Hill, where he might be more distinctly heard by the multitude.

ST. PAUL ON MARS HILL.

To form a just impression of the scene, we must place ourselves, in imagination, in the *agora*, public square, improperly rendered "*market-place*," of the city, and survey the scene around us. The square itself is a large area crowded with temples, altars, and statues, with columns and porticoes adorned with statuary and painting, the common resort of statesmen, philosophers, orators, poets, and men of business, as well as of crowds of the inquisitive, pleasure-loving idlers of Athens. Before and above us on the north is Mars Hill, a high, craggy eminence, which is ascended by a broad flight of steps cut in the solid rock. On the left is the Pnyx, a sloping hill, partially levelled into an open area for political assemblies, the platform of Athenian orators in their public addresses to the men of Athens. On the right is the Acropolis, towering high above the scene of which it is the glory and the crown.

Here, standing in the midst of Mars Hill, the whole city lies in full view below; and beyond the walls are the plains of Attica, bounded by the graceful sweep of the mountains of Pentelicus and Hymettus. The sea of Attica is seen in the distance, and the ports of the city reposing on the margin of the distant bay. The Acropolis rises high above him, crowned with the lofty Parthenon, adorned with the magnificent propylæa, and crowded with temples and statues, the choicest models of Athenian taste and skill. Here, treading almost in the very footprints of the great Athenian orators, while the heavens above are almost reverberating still with the thunders of Demosthenes' eloquence, the great apostle, fired with all these classic associations, and guided by an inspiration which Demosthenes never knew, delivers before the sages and philosophers of Greece that masterly discourse, unrivalled in Christian oratory, which sets forth the doctrine of the great God our Saviour, in place of the unknown God, whom they ignorantly worshipped.

It is a singular and instructive fact, that the ministry of the apostle appears to have been attended with little profit at this seat of Grecian refinement and learning; nor does he appear ever again to have visited Athens. The rich, voluptuous, and mercantile population of Corinth offered him far more encouragement than the orators, sages, and philosophers of her proud rival.

Such was Paul's anxiety for his new converts in Macedonia, that he had consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. After remaining at Athens about two weeks, perhaps, the apostle proceeded alone to Corinth, about fifty miles, where he continued from one and a half to two years.

CORINTH.

This metropolis, rivalling Athens in wealth and commerce, in luxury and licentiousness, and scarcely inferior in the fine arts, was situated on the isthmus of the Peloponnesus, 25 or 30 miles west of Athens, guarded and defended by a lofty acropolis, which rises two thousand feet above the platform of the city. The region is now unhealthy, and only a few miserable hovels still occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remains of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of the apostle's labours. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tentmakers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia. 2 Cor. i. 1.

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the spring or summer of A. D. 54. After an absence of about three years, during which time he must have

travelled by sea and land not less than two thousand five hundred or three thousand miles, and encountered innumerable perils, hardships, and trials, in planting many churches.

At this centre of Gentile Christianity, the harmony and fellowship of the brethren was sadly marred by the prejudice of Judaizing teachers from Jerusalem, who had the address to lead away Peter, the first apostle of the Gentiles, together with Barnabas, the companion of Paul in his first missionary tour to these very Gentile nations. Comp. Gal. ii. 11 sq.; Acts xv. 35. These dissensions gave rise to a party of false brethren in all the churches, who failed not to oppose and persecute the apostle in all his subsequent labours.

THIRD MISSIONARY TOUR. A. D. 54–58.

After a short time wasted at Antioch in these unhappy altercations, Paul resumes his missionary labours with Timothy, having left Silas apparently at Jerusalem. Pursuing the general course of his last tour through Cilicia, Lycaonia, Galatia, and Phrygia, doubtless visiting these churches, he came to Ephesus. This route would lead him again to his own early home in Cilicia, and Timothy to the scenes of his childhood in Lycaonia.

EPHESUS.

This city now became, for near three years, from A. D. 54 to 57, the scene of the apostle's labours and the centre of his missionary operations, during which time he wrote his Epistle to the Galatians and the first to the Corinthians, and probably that to Titus and the first to Timothy. Aquila, Priscilla, Apollos, Tychicus, Timothy, and others, were also Christian teachers of these privileged Christians at Ephesus. After the martyrdom of Paul, Ephesus engaged for some time the pastoral care of John, the venerable and sole survivor of the disciples of Christ, who, in his exile in Patmos, addressed to this church the warning of the Spirit, in connection with others of the seven churches of Asia. At Ephesus he is also supposed to have written both his Gospel and his Epistles.

The city was situated in Ionia, on the western coast of Asia Minor, upon the south bank of the Cayster, thirty miles south from the city of Smyrna. It was a very ancient centre of commerce and a city of great wealth, wholly given up to idolatry. The great goddess Diana was its tutelary divinity. Her temple, four hundred and twenty-five feet in length and two hundred and twenty in width, was adorned with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13–14, B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing diseases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbour and the surrounding plains, to which it gradually extended. The harbour itself is now a pestilential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman, Acts xix. 21–41, still remains in ruins sufficiently distinct to indicate its ancient magnificence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord, rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to correct the licentiousness into which the converts there had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephesus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in communion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this degenerate church had been well received and attended with the desired effect.

From Macedonia he wrote his second Epistle to

the Corinthians, and soon after proceeded from Macedonia to visit them the third time. 2 Cor. xii. 13; xiii. 1.

After visiting the churches of Philippi, Thessalonica, and Berœa, he appears to have penetrated into the interior as far as Illyricum on the west of Macedonia. Rom. xv. 19. From Illyricum, he proceeded to Corinth, where he tarried some three months, during which time he wrote his Epistle to the Galatians, to recover them, if possible, from the apathy and apostasy into which they had suddenly and surprisingly fallen.

While at Corinth, where he tarried three months, the apostle also wrote to the church at Rome by the hands of Phebe, a deaconess of the church at Cenchrea, a widow of consideration and wealth, about to sail to Rome on private business.

From Corinth, he purposed to sail, on his return, to Jerusalem; but, in consequence of a conspiracy of the Jews against his life, he returned up the coast, through Berœa and Thessalonica, to Philippi, from whence he set sail for Troas.

RETURNING VOYAGE, A. D. 58. SPRING.

After administering the Lord's supper at Troas, which he now visited for the third time, and restoring to life a young man who had been killed by falling from an upper story in his sleep during the preaching of Paul, Acts xx. 7–12, the apostle proceeded on foot to Assos, opposite the island of Lesbos, about twenty miles south from Troas, where he was joined by his party, who came by sea to this port, now a miserable village built high upon the rocks. He sent the ship around Cape Lectum to Assos—"for thus had he arranged, intending himself to go afoot." He hastened, therefore, through the southern gate, past the hot springs, and through the oak woods—then in full foliage—which cover all that shore with greenness and shade, and across the wild watercourses on the western side of Ida. Such is the scenery which now surrounds the traveller on his way from Troas to Assos. The great difference then was, that there was a good Roman road, which made St. Paul's solitary journey both more safe and more rapid than it could have been now. We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness, and filled with foreboding fears. There may have been other reasons why he travelled from Troas to Assos on foot; but the desire for solitude was doubtless one reason among others. The discomfort of a crowded ship is unfavourable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour, to whose service he was devoted, had often prayed in solitude on the mountain, and crossed the brook Kidron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road, on Monday morning, in the verdure and fragrance of spring, among the oak woods and the streams of Mount Ida.

Mitylene, where the ship's company appear to have landed for the night, was on the east side of Lesbos, about thirty miles from Assos.

From Mitylene they sailed a distance of forty or fifty miles by Chios, the modern Scio, ever memorable for the atrocious butchery of the inhabitants by the Turks in 1822, and thence, an equal distance, unto Samos, an island lying near the coast of Ionia, below Ephesus.

Trogyllium was on a promontory of the mainland across the narrow strait at this place, about one mile wide, that separates it from Samos. Trogyllium was on the ridge of Mycale, the scene of the victory of the Greeks over the Persians. Miletus was still farther south, twenty-eight miles from Ephesus.

Fearing to trust himself at Ephesus, lest he should be detained too long by the affectionate importunity of his friends, and unwilling to leave them without some pastoral salutation, he made an appointment with the elders of Ephesus to meet him at Miletus, a very ancient city, seventeen miles below Trogyllium, at that time old and decaying, now in ruins. The broad bay, where her shipping once lay, is now a pestilential morass. Here, with the most affectionate counsels and prayers, he bade them adieu, fully impressed with the conviction that they would see his face no more. Acts xx. 13–38.

From Miletus, a straight course of forty miles south, brought the apostle along the coast of Caria to Coos, the seat of the famous medical school of Esculapius. At the distance of fifty miles south-east, he made the celebrated harbour of Rhodes, famous for the colossal statue of bronze which had stood astride the entrance, and between whose feet vessels were wont to come into port under full sail. At this time, it was prostrate, having been overthrown by an earthquake. The city has been renowned, from remotest to latest history, for her commerce and her ship-building. Acts xxi 1.

"No view on the Levant is more celebrated than that from Rhodes toward the opposite shore of Asia

Minor. The last ranges of Mount Taurus come down in magnificent forms to the sea; and a long line of snowy summits is seen along the Lycian coast, while the blue sea between is an unruffled expanse of water under a blue and brilliant sky."* Across the glad waters of this dark-blue sea, the apostle's course now lay north-east to Patara—the port of the ancient city of Xanthus, on the coast of Lycia, once celebrated for its walls, its theatre, and an oracle of Apollo that almost rivalled that of Delphos. Vast and imposing ruins of the theatre still remain, and above it a singular pit with a square column, which is supposed to have been the secret shrine of the oracle, whence proceeded those enigmatical, lying responses, which were received as the voice of the god. The harbour is now an inland marsh, generating poisonous malaria, and the shore a "desert of moving sand."

At Patara the party, for reasons that do not appear, took another ship and sailed the same day for Tyre, 400 miles distant, on the coast of Phœnicia, in Syria. Here Paul tarried seven days, during which time he "broke bread" with the disciples, who affectionately urged him to desist from going up to Jerusalem, but finding him unalterably fixed in his purpose, the brethren, with their wives and children, attended him out of the city to the place of embarcation, where they kneeled down upon the shore and prayed; and then, taking a final and affectionate leave of them, Paul and his party set sail down the coast for Ptolemais, the ancient Accho, Akre, or Acre, and the disciples returned in sadness to the city.

Acre is almost thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived. It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong out-works of mounds with facings of stone.

Age after age Acre has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the crusaders; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again, in 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The manufacture of glass is erroneously said to have been discovered here.

After tarrying here one day with Christian brethren, Paul proceeded by land down the coast by Mount Carmel, thirty or thirty-five miles, to Cæsarea, where he and his party were entertained in the house of Philip the evangelist, one of the seven deacons, who, twenty-two years before, had expounded the Scriptures to the Ethiopian eunuch; and whose family now consisted of four daughters, "who did prophesy." This was Paul's third visit to Cæsarea. Compare Acts ix. 30, xviii. 22. Here, prophetically admonished of the bonds and imprisonment that awaited him at Jerusalem, his companions and the disciples of Cæsarea earnestly besought him, with many tears, not to go up to Jerusalem; to which he firmly replied, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Perceiving that none of these things would move him, his Christian friends desisted from further entreaty, saying, with submissive sadness, "The will of the Lord be done!"

Thus ended at Jerusalem the apostle's third missionary tour, in the spring of A. D. 58, in which he had been occupied four years, almost three of which he had spent at Ephesus. Acts xxi. 2–17.

With this tour he ended his ministry in the East. How extensive the travels, how vast the results of the missionary labours of this great apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth, together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

The next day after his arrival at Jerusalem, Paul, with his companions, visited James the brother of our Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not

* Conybeare and Howson's Life of St. Paul.

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the pri line of travel and transportation between th and the coast of the Mediterranean.

The forebodings of the apostle's friends, a anticipation of bonds and imprisonment, wer realized. His arrest and miraculous deliveranc the mob and conspirators are detailed from xxi. 18 to chap xxiv.

After lingering two years in confinement at rea, he was permitted to proceed on his w Rome, to prosecute his appeal before the gove

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to c for some port in Asia Minor, and there take p for Italy, because it was not easy to find a shi might sail from Cæsarea direct for Rome centurion accordingly, who had St. Paul in c in the autumn of 60 or 61 sailed in a ship t port from Adramyttium, a seaport of Mysia, eastern shore of the Ægean Sea, opposite to I at that time a flourishing city. Directing course northward along the coast, they pass Tyre and touched at Sidon, seventy-eight from Cæsarea; from Sidon the ship still st the north, because the strong westerly wind prevail at this season prevented a more direct to the westward. Sailing under Cyprus on th and having the sea of Cilicia and Pamphylia right, she would be favoured by land-breeze the coast of Asia Minor, as well as by a c that sets strongly to the westward along this By these means she had a prosperous run to in Lycia; this was an ancient port, of consid importance, two or three miles from the coast manded by an acropolis, which was ascended flight of steps cut out of the solid rock.

Here the centurion and his prisoner embar board a ship of Alexandria for Italy, but th baffling winds from the west now greatly in their progress, so that they were "many day fore they came over against the port of Cnid the south-west extremity of Asia Minor, in th vince of Caria, at the distance of not mor 150 miles from Myra. But the wind not su them to stand further on this course, it co mained for them to tack and sail south towa island of Crete.

Passing by Salmone, the eastern promont this island, they were enabled to coast alon south shore of Crete to Fair Havens, a roa which afforded them anchorage, near the un port of Lasea. From this point they were e

to the north-west winds, by reason of a bold turn of the coast to the north. The winter was now near at hand, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather made the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but "because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canalmen, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

ket and inquire "What news?" The strange doctrines set forth by Paul soon awakened such curiosity and contradiction, that the multitude conducted him to the place of holding the renowned council of the Areopagus on Mars' Hill, where he might be more distinctly heard by the multitude.

ST. PAUL ON MARS HILL.

To form a just impression of the scene, we must place ourselves, in imagination, in the *agora*, public square, improperly rendered "*market-place*," of the city, and survey the scene around us. The square itself is a large area crowded with temples, altars, and statues, with columns and porticoes adorned with statuary and painting, the common resort of statesmen, philosophers, orators, poets, and men of business, as well as of crowds of the inquisitive, pleasure-loving idlers of Athens. Before and above us on the north is Mars Hill, a high, craggy eminence, which is ascended by a broad flight of steps cut in the solid rock. On the left is the Pnyx, a sloping hill, partially levelled into an open area for political assemblies, the platform of Athenian orators in their public addresses to the men of Athens. On the right is the Acropolis, towering high above the scene of which it is the glory and the crown.

Here, standing in the midst of Mars Hill, the whole city lies in full view below; and beyond the walls are the plains of Attica, bounded by the graceful sweep of the mountains of Pentelicus and Hymettus. The sea of Attica is seen in the distance, and the ports of the city reposing on the margin of the distant bay. The Acropolis rises high above him, crowned with the lofty Parthenon, adorned with the magnificent propylæa, and crowded with temples and statues, the choicest models of Athenian taste and skill. Here, treading almost in the very footprints of the great Athenian orators, while the heavens above are almost reverberating still with the thunders of Demosthenes' eloquence, the great apostle, fired with all these classic associations, and guided by an inspiration which Demosthenes never knew, delivers before the sages and philosophers of Greece that masterly discourse, unrivalled in Christian oratory, which sets forth the doctrine of the great God our Saviour, in place of the unknown God, whom they ignorantly worshipped.

It is a singular and instructive fact, that the ministry of the apostle appears to have been attended with little profit at this seat of Grecian refinement and learning; nor does he appear ever again to have visited Athens. The rich, voluptuous, and mercantile population of Corinth offered him far more encouragement than the orators, sages, and philosophers of her proud rival.

Such was Paul's anxiety for his new converts in Macedonia, that he had consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. After remaining at Athens about two weeks, perhaps, the apostle proceeded alone to Corinth, about fifty miles, where he continued from one and a half to two years.

CORINTH.

This metropolis, rivalling Athens in wealth and commerce, in luxury and licentiousness, and scarcely inferior in the fine arts, was situated on the isthmus of the Peloponnesus, 25 or 30 miles west of Athens, guarded and defended by a lofty acropolis, which rises two thousand feet above the platform of the city. The region is now unhealthy, and only a few miserable hovels still occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remains of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of the apostle's labours. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tent-makers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia. 2 Cor. i. 1.

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the spring or summer of A. D. 54. After an absence of about three years, during which time he must have

relled by sea and land not less than two thousand hundred or three thousand miles, and encoun-ed innumerable perils, hardships, and trials, in nting many churches.

At this centre of Gentile Christianity, the har-ny and fellowship of the brethren was sadly rred by the prejudice of Judaizing teachers from rusalem, who had the address to lead away Peter, first apostle of the Gentiles, together with Bar-bas, the companion of Paul in his first missionary ir to these very Gentile nations. Comp. Gal. ii. sq.; Acts xv. 35. These dissensions gave rise a party of false brethren in all the churches, who led not to oppose and persecute the apostle in all subsequent labours.

THIRD MISSIONARY TOUR. A. D. 54–58.

After a short time wasted at Antioch in these happy altercations, Paul resumes his missionary ours with Timothy, having left Silas apparently Jerusalem. Pursuing the general course of his t tour through Cilicia, Lycaonia, Galatia, and rygia, doubtless visiting these churches, he came Ephesus. This route would lead him again to his n early home in Cilicia, and Timothy to the nes of his childhood in Lycaonia.

EPHESUS.

This city now became, for near three years, from D. 54 to 57, the scene of the apostle's labours d the centre of his missionary operations, during ich time he wrote his Epistle to the Galatians d the first to the Corinthians, and probably that Titus and the first to Timothy. Aquila, Pris-la, Apollos, Tychicus, Timothy, and others, were o Christian teachers of these privileged Christians Ephesus. After the martyrdom of Paul, Ephesus gaged for some time the pastoral care of John, e venerable and sole survivor of the disciples of rist, who, in his exile in Patmos, addressed to is church the warning of the Spirit, in connection th others of the seven churches of Asia. At hesus he is also supposed to have written both s Gospel and his Epistles.

The city was situated in Ionia, on the western ast of Asia Minor, upon the south bank of the yster, thirty miles south from the city of Smyrna. was a very ancient centre of commerce and a city great wealth, wholly given up to idolatry. The eat goddess Diana was its tutelary divinity. Her nple, four hundred and twenty-five feet in length d two hundred and twenty in width, was adorned with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13–14, B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing diseases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbour and the surrounding plains, to which it gradually extended. The harbour itself is now a pestilential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman, Acts xix. 21–41, still remains in ruins sufficiently distinct to indicate its ancient magnificence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord, rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to correct the licentiousness into which the converts there had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephesus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in communion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this degenerate church had been well received and attended with the desired effect.

From Macedonia he wrote his second Epistle to

the Corinthians, and soon after proceeded from Macedonia to visit them the third time. 2 Cor. xii. 13; xiii. 1.

After visiting the churches of Philippi, Thessalonica, and Berœa, he appears to have penetrated into the interior as far as Illyricum on the west of Macedonia. Rom. xv. 19. From Illyricum, he proceeded to Corinth, where he tarried some three months, during which time he wrote his Epistle to the Galatians, to recover them, if possible, from the apathy and apostasy into which they had suddenly and surprisingly fallen.

While at Corinth, where he tarried three months, the apostle also wrote to the church at Rome by the hands of Phebe, a deaconess of the church at Cenchrea, a widow of consideration and wealth, about to sail to Rome on private business.

From Corinth, he purposed to sail, on his return, to Jerusalem; but, in consequence of a conspiracy of the Jews against his life, he returned up the coast, through Berœa and Thessalonica, to Philippi, from whence he set sail for Troas.

RETURNING VOYAGE, A. D. 58. SPRING.

After administering the Lord's supper at Troas, which he now visited for the third time, and restoring to life a young man who had been killed by falling from an upper story in his sleep during the preaching of Paul, Acts xx. 7–12, the apostle proceeded on foot to Assos, opposite the island of Lesbos, about twenty miles south from Troas, where he was joined by his party, who came by sea to this port, now a miserable village built high upon the rocks. He sent the ship around Cape Lectum to Assos—"for thus had he arranged, intending himself to go afoot." He hastened, therefore, through the southern gate, past the hot springs, and through the oak woods—then in full foliage—which cover all that shore with greenness and shade, and across the wild watercourses on the western side of Ida. Such is the scenery which now surrounds the traveller on his way from Troas to Assos. The great difference then was, that there was a good Roman road, which made St. Paul's solitary journey both more safe and more rapid than it could have been now. We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness, and filled with foreboding fears. There may have been other reasons why he travelled from Troas to Assos on foot; but the desire for soli was doubtless one reason among others. The comfort of a crowded ship is unfavourable for c tion; and prayer and meditation are necessar maintaining the religious life even of an apc That Saviour, to whose service he was devoted, often prayed in solitude on the mountain, and cr the brook Kidron to kneel under the olives of G semane. And strength and peace were surely so and obtained by the apostle from the Redeeme he pursued his lonely road, on Monday mornin the verdure and fragrance of spring, among oak woods and the streams of Mount Ida.

Mitylene, where the ship's company appea have landed for the night, was on the east sid Lesbos, about thirty miles from Assos.

From Mitylene they sailed a distance of for fifty miles by Chios, the modern Scio, ever men ble for the atrocious butchery of the inhabitan the Turks in 1822, and thence, an equal dist unto Samos, an island lying near the coast of I below Ephesus.

Trogyllium was on a promontory of the mair across the narrow strait at this place, about one wide, that separates it from Samos. Trogyllium on the ridge of Mycale, the scene of the vi of the Greeks over the Persians. Miletus was farther south, twenty-eight miles from Ephesus

Fearing to trust himself at Ephesus, les should be detained too long by the affectionat portunity of his friends, and unwilling to them without some pastoral salutation, he ma appointment with the elders of Ephesus to him at Miletus, a very ancient city, seventeen below Trogyllium, at that time old and decaying in ruins. The broad bay, where her shipping lay, is now a pestilential morass. Here, with most affectionate counsels and prayers, he bade adieu, fully impressed with the conviction that would see his face no more. Acts xx. 13–38.

From Miletus, a straight course of forty south, brought the apostle along the coast of to Coos, the seat of the famous medical school o culapius. At the distance of fifty miles south he made the celebrated harbour of Rhodes, fa for the colossal statue of bronze which had astride the entrance, and between whose feet v were wont to come into port under full sail. this time, it was prostrate, having been overtl by an earthquake. The city has been reno from remotest to latest history, for her com and her ship-building. Acts xxi 1.

"No view on the Levant is more celebrated that from Rhodes toward the opposite shore of

Minor. The last ranges of Mount Taurus come down in magnificent forms to the sea; and a long line of snowy summits is seen along the Lycian coast, while the blue sea between is an unruffled expanse of water under a blue and brilliant sky."* Across the glad waters of this dark-blue sea, the apostle's course now lay north-east to Patara—the port of the ancient city of Xanthus, on the coast of Lycia, once celebrated for its walls, its theatre, and an oracle of Apollo that almost rivalled that of Delphos. Vast and imposing ruins of the theatre still remain, and above it a singular pit with a square column, which is supposed to have been the secret shrine of the oracle, whence proceeded those enigmatical, lying responses, which were received as the voice of the god. The harbour is now an inland marsh, generating poisonous malaria, and the shore is "desert of moving sand."

At Patara the party, for reasons that do not appear, took another ship and sailed the same day for Tyre, 400 miles distant, on the coast of Phœnicia, in Syria. Here Paul tarried seven days, during which time he "broke bread" with the disciples, who affectionately urged him to desist from going up to Jerusalem, but finding him unalterably fixed in his purpose, the brethren, with their wives and children, attended him out of the city to the place of embarkation, where they kneeled down upon the shore and prayed; and then, taking a final and affectionate leave of them, Paul and his party set sail down the coast for Ptolemais, the ancient Accho, Akre, or Acre, and the disciples returned in sadness to the city.

Acre is almost thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived. It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong out-works of mounds with facings of stone.

Age after age Acre has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the crusaders; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again, in 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The manufacture of glass is erroneously said to have been discovered here.

After tarrying here one day with Christian brethren, Paul proceeded by land down the coast by Mount Carmel, thirty or thirty-five miles, to Cæsarea, where he and his party were entertained in the house of Philip the evangelist, one of the seven deacons, who, twenty-two years before, had expounded the Scriptures to the Ethiopian eunuch; and whose family now consisted of four daughters, "who did prophesy." This was Paul's third visit to Cæsarea. Compare Acts ix. 30, xviii. 22. Here, prophetically admonished of the bonds and imprisonment that awaited him at Jerusalem, his companions and the disciples of Cæsarea earnestly besought him, with many tears, not to go up to Jerusalem; to which he firmly replied, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Perceiving that none of these things would move him, his Christian friends desisted from further entreaty, saying, with submissive sadness, "The will of the Lord be done!"

Thus ended at Jerusalem the apostle's third missionary tour, in the spring of A. D. 58, in which he had been occupied four years, almost three of which he had spent at Ephesus. Acts xxi. 2–17.

With this tour he ended his ministry in the East. How extensive the travels, how vast the results of the missionary labours of this great apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth, together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

The next day after his arrival at Jerusalem, Paul, with his companions, visited James the brother of our Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not

* Conybeare and Howson's Life of St. Paul.

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the pri line of travel and transportation between th and the coast of the Mediterranean.

The forebodings of the apostle's friends, a anticipation of bonds and imprisonment, wer realized. His arrest and miraculous deliveranc the mob and conspirators are detailed from xxi. 18 to chap xxiv.

After lingering two years in confinement at rea, he was permitted to proceed on his w Rome, to prosecute his appeal before the gove

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to e for some port in Asia Minor, and there take p for Italy, because it was not easy to find a shi might sail from Cæsarea direct for Rome; centurion accordingly, who had St. Paul in c in the autumn of 60 or 61 sailed in a ship t port from Adramyttium, a seaport of Mysia, eastern shore of the Ægean Sea, opposite to L at that time a flourishing city. Directing course northward along the coast, they pass Tyre and touched at Sidon, seventy-eight from Cæsarea; from Sidon the ship still st the north, because the strong westerly wind prevail at this season prevented a more direct to the westward. Sailing under Cyprus on th and having the sea of Cilicia and Pamphylia right, she would be favoured by land-breeze the coast of Asia Minor, as well as by a c that sets strongly to the westward along this By these means she had a prosperous run to in Lycia; this was an ancient port, of consid importance, two or three miles from the coast manded by an acropolis, which was ascended flight of steps cut out of the solid rock.

Here the centurion and his prisoner embarl board a ship of Alexandria for Italy, but the baffling winds from the west now greatly im their progress, so that they were "many day fore they came over against the port of Cnid the south-west extremity of Asia Minor, in th vince of Caria, at the distance of not mor 150 miles from Myra. But the wind not su them to stand further on this course, it or mained for them to tack and sail south towa island of Crete.

Passing by Salmone, the eastern promont this island, they were enabled to coast alon south shore of Crete to Fair Havens, a ro which afforded them anchorage, near the unl port of Lasea. From this point they were e

the north-west winds, by reason of a bold turn of the coast to the north. The winter was now near at hand, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather made the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but "because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

ket and inquire "What news?" The strange doctrines set forth by Paul soon awakened such curiosity and contradiction, that the multitude conducted him to the place of holding the renowned council of the Areopagus on Mars' Hill, where he might be more distinctly heard by the multitude.

ST. PAUL ON MARS HILL.

To form a just impression of the scene, we must place ourselves, in imagination, in the *agora*, public square, improperly rendered "*market-place*," of the city, and survey the scene around us. The square itself is a large area crowded with temples, altars, and statues, with columns and porticoes adorned with statuary and painting, the common resort of statesmen, philosophers, orators, poets, and men of business, as well as of crowds of the inquisitive, pleasure-loving idlers of Athens. Before and above us on the north is Mars Hill, a high, craggy eminence, which is ascended by a broad flight of steps cut in the solid rock. On the left is the Pnyx, a sloping hill, partially levelled into an open area for political assemblies, the platform of Athenian orators in their public addresses to the men of Athens. On the right is the Acropolis, towering high above the scene of which it is the glory and the crown.

Here, standing in the midst of Mars Hill, the whole city lies in full view below; and beyond the walls are the plains of Attica, bounded by the graceful sweep of the mountains of Pentelicus and Hymettus. The sea of Attica is seen in the distance, and the ports of the city reposing on the margin of the distant bay. The Acropolis rises high above him, crowned with the lofty Parthenon, adorned with the magnificent propylæa, and crowded with temples and statues, the choicest models of Athenian taste and skill. Here, treading almost in the very footprints of the great Athenian orators, while the heavens above are almost reverberating still with the thunders of Demosthenes' eloquence, the great apostle, fired with all these classic associations, and guided by an inspiration which Demosthenes never knew, delivers before the sages and philosophers of Greece that masterly discourse, unrivalled in Christian oratory, which sets forth the doctrine of the great God our Saviour, in place of the unknown God, whom they ignorantly worshipped.

It is a singular and instructive fact, that the ministry of the apostle appears to have been attended with little profit at this seat of Grecian refinement and learning; nor does he appear ever again to have visited Athens. The rich, voluptuous, and mercantile population of Corinth offered him far more encouragement than the orators, sages, and philosophers of her proud rival.

Such was Paul's anxiety for his new converts in Macedonia, that he had consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. After remaining at Athens about two weeks, perhaps, the apostle proceeded alone to Corinth, about fifty miles, where he continued from one and a half to two years.

CORINTH.

This metropolis, rivalling Athens in wealth and commerce, in luxury and licentiousness, and scarcely inferior in the fine arts, was situated on the isthmus of the Peloponnesus, 25 or 30 miles west of Athens, guarded and defended by a lofty acropolis, which rises two thousand feet above the platform of the city. The region is now unhealthy, and only a few miserable hovels still occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remains of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of the apostle's labours. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tent-makers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia. 2 Cor. i. 1.

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the spring or summer of A. D. 54. After an absence of about three years, during which time he must have

travelled by sea and land not less than two thousand five hundred or three thousand miles, and encountered innumerable perils, hardships, and trials, in planting many churches.

At this centre of Gentile Christianity, the harmony and fellowship of the brethren was sadly marred by the prejudice of Judaizing teachers from Jerusalem, who had the address to lead away Peter, the first apostle of the Gentiles, together with Barnabas, the companion of Paul in his first missionary tour to these very Gentile nations. Comp. Gal. ii. 11 sq.; Acts xv. 35. These dissensions gave rise to a party of false brethren in all the churches, who failed not to oppose and persecute the apostle in all his subsequent labours.

THIRD MISSIONARY TOUR. A. D. 54–58.

After a short time wasted at Antioch in these unhappy altercations, Paul resumes his missionary labours with Timothy, having left Silas apparently at Jerusalem. Pursuing the general course of his last tour through Cilicia, Lycaonia, Galatia, and Phrygia, doubtless visiting these churches, he came to Ephesus. This route would lead him again to his own early home in Cilicia, and Timothy to the scenes of his childhood in Lycaonia.

EPHESUS.

This city now became, for near three years, from A. D. 54 to 57, the scene of the apostle's labours and the centre of his missionary operations, during which time he wrote his Epistle to the Galatians and the first to the Corinthians, and probably that to Titus and the first to Timothy. Aquila, Priscilla, Apollos, Tychicus, Timothy, and others, were also Christian teachers of these privileged Christians at Ephesus. After the martyrdom of Paul, Ephesus engaged for some time the pastoral care of John, the venerable and sole survivor of the disciples of Christ, who, in his exile in Patmos, addressed to this church the warning of the Spirit, in connection with others of the seven churches of Asia. At Ephesus he is also supposed to have written both his Gospel and his Epistles.

The city was situated in Ionia, on the western coast of Asia Minor, upon the south bank of the Cayster, thirty miles south from the city of Smyrna. It was a very ancient centre of commerce and a city of great wealth, wholly given up to idolatry. The great goddess Diana was its tutelary divinity. Her temple, four hundred and twenty-five feet in length and two hundred and twenty in width, was adorned with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13–14, B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing diseases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbour and the surrounding plains, to which it gradually extended. The harbour itself is now a pestilential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman, Acts xix. 21–41, still remains in ruins sufficiently distinct to indicate its ancient magnificence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord, rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to correct the licentiousness into which the converts there had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephesus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in communion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this degenerate church had been well received and attended with the desired effect.

From Macedonia he wrote his second Epistle to

the Corinthians, and soon after proceeded from Macedonia to visit them the third time. 2 Cor. xii. 13; xiii. 1.

After visiting the churches of Philippi, Thessalonica, and Berœa, he appears to have penetrated into the interior as far as Illyricum on the west of Macedonia. Rom. xv. 19. From Illyricum, he proceeded to Corinth, where he tarried some three months, during which time he wrote his Epistle to the Galatians, to recover them, if possible, from the apathy and apostasy into which they had suddenly and surprisingly fallen.

While at Corinth, where he tarried three months, the apostle also wrote to the church at Rome by the hands of Phebe, a deaconess of the church at Cenchrea, a widow of consideration and wealth, about to sail to Rome on private business.

From Corinth, he purposed to sail, on his return, to Jerusalem; but, in consequence of a conspiracy of the Jews against his life, he returned up the coast, through Berœa and Thessalonica, to Philippi, from whence he set sail for Troas.

RETURNING VOYAGE, A. D. 58. SPRING.

After administering the Lord's supper at Troas, which he now visited for the third time, and restoring to life a young man who had been killed by falling from an upper story in his sleep during the preaching of Paul, Acts xx. 7–12, the apostle proceeded on foot to Assos, opposite the island of Lesbos, about twenty miles south from Troas, where he was joined by his party, who came by sea to this port, now a miserable village built high upon the rocks. He sent the ship around Cape Lectum to Assos—"for thus had he arranged, intending himself to go afoot." He hastened, therefore, through the southern gate, past the hot springs, and through the oak woods—then in full foliage—which cover all that shore with greenness and shade, and across the wild watercourses on the western side of Ida. Such is the scenery which now surrounds the traveller on his way from Troas to Assos. The great difference then was, that there was a good Roman road, which made St. Paul's solitary journey both more safe and more rapid than it could have been now. We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness, and filled with foreboding fears. There may have been other reasons why he travelled from Troas to Assos on foot; but the desire for solitude was doubtless one reason among others. The discomfort of a crowded ship is unfavourable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour, to whose service he was devoted, had often prayed in solitude on the mountain, and crossed the brook Kidron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road, on Monday morning, in the verdure and fragrance of spring, among the oak woods and the streams of Mount Ida.

Mitylene, where the ship's company appear to have landed for the night, was on the east side of Lesbos, about thirty miles from Assos.

From Mitylene they sailed a distance of forty or fifty miles by Chios, the modern Scio, ever memorable for the atrocious butchery of the inhabitants by the Turks in 1822, and thence, an equal distance, unto Samos, an island lying near the coast of Ionia, below Ephesus.

Trogyllium was on a promontory of the mainland across the narrow strait at this place, about one mile wide, that separates it from Samos. Trogyllium was on the ridge of Mycale, the scene of the victory of the Greeks over the Persians. Miletus was still farther south, twenty-eight miles from Ephesus.

Fearing to trust himself at Ephesus, lest he should be detained too long by the affectionate importunity of his friends, and unwilling to leave them without some pastoral salutation, he made an appointment with the elders of Ephesus to meet him at Miletus, a very ancient city, seventeen miles below Trogyllium, at that time old and decaying, now in ruins. The broad bay, where her shipping once lay, is now a pestilential morass. Here, with the most affectionate counsels and prayers, he bade them adieu, fully impressed with the conviction that they would see his face no more. Acts xx. 13–38.

From Miletus, a straight course of forty miles south, brought the apostle along the coast of Caria to Coos, the seat of the famous medical school of Esculapius. At the distance of fifty miles south-east, he made the celebrated harbour of Rhodes, famous for the colossal statue of bronze which had stood astride the entrance, and between whose feet vessels were wont to come into port under full sail. At this time, it was prostrate, having been overthrown by an earthquake. The city has been renowned, from remotest to latest history, for her commerce and her ship-building. Acts xxi 1.

"No view on the Levant is more celebrated than that from Rhodes toward the opposite shore of Asia

Minor. The last ranges of Mount Taurus come down in magnificent forms to the sea; and a long line of snowy summits is seen along the Lycian coast, while the blue sea between is an unruffled expanse of water under a blue and brilliant sky."* Across the glad waters of this dark-blue sea, the apostle's course now lay north-east to Patara—the port of the ancient city of Xanthus, on the coast of Lycia, once celebrated for its walls, its theatre, and an oracle of Apollo that almost rivalled that of Delphos. Vast and imposing ruins of the theatre still remain, and above it a singular pit with a square column, which is supposed to have been the secret shrine of the oracle, whence proceeded those enigmatical, lying responses, which were received as the voice of the god. The harbour is now an inland marsh, generating poisonous malaria, and the shore a "desert of moving sand."

At Patara the party, for reasons that do not appear, took another ship and sailed the same day for Tyre, 400 miles distant, on the coast of Phœnicia, in Syria. Here Paul tarried seven days, during which time he "broke bread" with the disciples, who affectionately urged him to desist from going up to Jerusalem, but finding him unalterably fixed in his purpose, the brethren, with their wives and children, attended him out of the city to the place of embarcation, where they kneeled down upon the shore and prayed; and then, taking a final and affectionate leave of them, Paul and his party set sail down the coast for Ptolemais, the ancient Accho, Akre, or Acre, and the disciples returned in sadness to the city.

Acre is almost thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived. It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong out-works of mounds with facings of stone.

Age after age Acre has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the crusaders; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again, in 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The manufacture of glass is erroneously said to have been discovered here.

After tarrying here one day with Christian brethren, Paul proceeded by land down the coast by Mount Carmel, thirty or thirty-five miles, to Cæsarea, where he and his party were entertained in the house of Philip the evangelist, one of the seven deacons, who, twenty-two years before, had expounded the Scriptures to the Ethiopian eunuch; and whose family now consisted of four daughters, "who did prophesy." This was Paul's third visit to Cæsarea. Compare Acts ix. 30, xviii. 22. Here, prophetically admonished of the bonds and imprisonment that awaited him at Jerusalem, his companions and the disciples of Cæsarea earnestly besought him, with many tears, not to go up to Jerusalem; to which he firmly replied, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Perceiving that none of these things would move him, his Christian friends desisted from further entreaty, saying, with submissive sadness, "The will of the Lord be done!"

Thus ended at Jerusalem the apostle's third missionary tour, in the spring of A. D. 58, in which he had been occupied four years, almost three of which he had spent at Ephesus. Acts xxi. 2–17.

With this tour he ended his ministry in the East. How extensive the travels, how vast the results of the missionary labours of this great apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth, together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

The next day after his arrival at Jerusalem, Paul, with his companions, visited James the brother of our Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not

* Conybeare and Howson's Life of St. Paul.

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the principal line of travel and transportation between the city and the coast of the Mediterranean.

The forebodings of the apostle's friends, and his anticipation of bonds and imprisonment, were soon realized. His arrest and miraculous deliverance from the mob and conspirators are detailed from Acts xxi. 18 to chap xxiv.

After lingering two years in confinement at Cæsarea, he was permitted to proceed on his way to Rome, to prosecute his appeal before the governor.

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to embark for some port in Asia Minor, and there take passage for Italy, because it was not easy to find a ship that might sail from Cæsarea direct for Rome; the centurion accordingly, who had St. Paul in charge, in the autumn of 60 or 61 sailed in a ship then in port from Adramyttium, a seaport of Mysia, on the eastern shore of the Ægean Sea, opposite to Lesbos, at that time a flourishing city. Directing their course northward along the coast, they passed by Tyre and touched at Sidon, seventy-eight miles from Cæsarea; from Sidon the ship still stood to the north, because the strong westerly winds that prevail at this season prevented a more direct course to the westward. Sailing under Cyprus on the left, and having the sea of Cilicia and Pamphylia on the right, she would be favoured by land-breezes from the coast of Asia Minor, as well as by a current that sets strongly to the westward along this coast. By these means she had a prosperous run to Myra, in Lycia; this was an ancient port, of considerable importance, two or three miles from the coast, commanded by an acropolis, which was ascended by a flight of steps cut out of the solid rock.

Here the centurion and his prisoner embarked on board a ship of Alexandria for Italy, but the same baffling winds from the west now greatly impeded their progress, so that they were "many days" before they came over against the port of Cnidus, on the south-west extremity of Asia Minor, in the province of Caria, at the distance of not more than 150 miles from Myra. But the wind not suffering them to stand further on this course, it only remained for them to tack and sail south toward the island of Crete.

Passing by Salmone, the eastern promontory of this island, they were enabled to coast along the south shore of Crete to Fair Havens, a roadstead which afforded them anchorage, near the unknown port of Lasea. From this point they were exposed

to the north-west winds, by reason of a bold turn of the coast to the north. The winter was now near at hand, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather made the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but 'because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it*, ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

ket and inquire "What news?" The strange doctrines set forth by Paul soon awakened such curiosity and contradiction, that the multitude conducted him to the place of holding the renowned council of the Areopagus on Mars' Hill, where he might be more distinctly heard by the multitude.

ST. PAUL ON MARS HILL.

To form a just impression of the scene, we must place ourselves, in imagination, in the *agora*, public square, improperly rendered "*market-place*," of the city, and survey the scene around us. The square itself is a large area crowded with temples, altars, and statues, with columns and porticoes adorned with statuary and painting, the common resort of statesmen, philosophers, orators, poets, and men of business, as well as of crowds of the inquisitive, pleasure-loving idlers of Athens. Before and above us on the north is Mars Hill, a high, craggy eminence, which is ascended by a broad flight of steps cut in the solid rock. On the left is the Pnyx, a sloping hill, partially levelled into an open area for political assemblies, the platform of Athenian orators in their public addresses to the men of Athens. On the right is the Acropolis, towering high above the scene of which it is the glory and the crown.

Here, standing in the midst of Mars Hill, the whole city lies in full view below; and beyond the walls are the plains of Attica, bounded by the graceful sweep of the mountains of Pentelicus and Hymettus. The sea of Attica is seen in the distance, and the ports of the city reposing on the margin of the distant bay. The Acropolis rises high above him, crowned with the lofty Parthenon, adorned with the magnificent propylæa, and crowded with temples and statues, the choicest models of Athenian taste and skill. Here, treading almost in the very footprints of the great Athenian orators, while the heavens above are almost reverberating still with the thunders of Demosthenes' eloquence, the great apostle, fired with all these classic associations, and guided by an inspiration which Demosthenes never knew, delivers before the sages and philosophers of Greece that masterly discourse, unrivalled in Christian oratory, which sets forth the doctrine of the great God our Saviour, in place of the unknown God, whom they ignorantly worshipped.

It is a singular and instructive fact, that the ministry of the apostle appears to have been attended with little profit at this seat of Grecian refinement and learning; nor does he appear ever again to have visited Athens. The rich, voluptuous, and mercantile population of Corinth offered him far more encouragement than the orators, sages, and philosophers of her proud rival.

Such was Paul's anxiety for his new converts in Macedonia, that he had consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. After remaining at Athens about two weeks, perhaps, the apostle proceeded alone to Corinth, about fifty miles, where he continued from one and a half to two years.

CORINTH.

This metropolis, rivalling Athens in wealth and commerce, in luxury and licentiousness, and scarcely inferior in the fine arts, was situated on the isthmus of the Peloponnesus, 25 or 30 miles west of Athens, guarded and defended by a lofty acropolis, which rises two thousand feet above the platform of the city. The region is now unhealthy, and only a few miserable hovels still occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remains of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of the apostle's labours. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tent-makers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia. 2 Cor. i. 1.

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the spring or summer of A. D. 54. After an absence of about three years, during which time he must have

led by sea and land not less than two thousand
undred or three thousand miles, and encoun-
innumerable perils, hardships, and trials, in
ng many churches.

this centre of Gentile Christianity, the har-
and fellowship of the brethren was sadly
d by the prejudice of Judaizing teachers from
alem, who had the address to lead away Peter,
st apostle of the Gentiles, together with Bar-
, the companion of Paul in his first missionary
to these very Gentile nations. Comp. Gal. ii.
.; Acts xv. 35. These dissensions gave rise
arty of false brethren in all the churches, who
not to oppose and persecute the apostle in all
ıbsequent labours.

THIRD MISSIONARY TOUR. A. D. 54–58.

ter a short time wasted at Antioch in these
ppy altercations, Paul resumes his missionary
rs with Timothy, having left Silas apparently
rusalem. Pursuing the general course of his
tour through Cilicia, Lycaonia, Galatia, and
gia, doubtless visiting these churches, he came
hesus. This route would lead him again to his
early home in Cilicia, and Timothy to the
s of his childhood in Lycaonia.

EPHESUS.

is city now became, for near three years, from
54 to 57, the scene of the apostle's labours
he centre of his missionary operations, during
ı time he wrote his Epistle to the Galatians
he first to the Corinthians, and probably that
tus and the first to Timothy. Aquila, Pris-
Apollos, Tychicus, Timothy, and others, were
Christian teachers of these privileged Christians
hesus. After the martyrdom of Paul, Ephesus
ged for some time the pastoral care of John,
enerable and sole survivor of the disciples of
t, who, in his exile in Patmos, addressed to
hurch the warning of the Spirit, in connection
others of the seven churches of Asia. At
sus he is also supposed to have written both
ospel and his Epistles.

e city was situated in Ionia, on the western
of Asia Minor, upon the south bank of the
er, thirty miles south from the city of Smyrna.
s a very ancient centre of commerce and a city
eat wealth, wholly given up to idolatry. The
goddess Diana was its tutelary divinity. Her
le, four hundred and twenty-five feet in length
wo hundred and twenty in width, was adorned
with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13–14, B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing diseases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbour and the surrounding plains, to which it gradually extended. The harbour itself is now a pestilential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman, Acts xix. 21–41, still remains in ruins sufficiently distinct to indicate its ancient magnificence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord, rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to correct the licentiousness into which the converts there had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephesus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in communion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this degenerate church had been well received and attended with the desired effect.

From Macedonia he wrote his second Epistle to

the Corinthians, and soon after proceeded from Macedonia to visit them the third time. 2 Cor. xii. 13; xiii. 1.

After visiting the churches of Philippi, Thessalonica, and Berœa, he appears to have penetrated into the interior as far as Illyricum on the west of Macedonia. Rom. xv. 19. From Illyricum, he proceeded to Corinth, where he tarried some three months, during which time he wrote his Epistle to the Galatians, to recover them, if possible, from the apathy and apostasy into which they had suddenly and surprisingly fallen.

While at Corinth, where he tarried three months, the apostle also wrote to the church at Rome by the hands of Phebe, a deaconess of the church at Cenchrea, a widow of consideration and wealth, about to sail to Rome on private business.

From Corinth, he purposed to sail, on his return, to Jerusalem; but, in consequence of a conspiracy of the Jews against his life, he returned up the coast, through Berœa and Thessalonica, to Philippi, from whence he set sail for Troas.

RETURNING VOYAGE, A. D. 58. SPRING.

After administering the Lord's supper at Troas, which he now visited for the third time, and restoring to life a young man who had been killed by falling from an upper story in his sleep during the preaching of Paul, Acts xx. 7–12, the apostle proceeded on foot to Assos, opposite the island of Lesbos, about twenty miles south from Troas, where he was joined by his party, who came by sea to this port, now a miserable village built high upon the rocks. He sent the ship around Cape Lectum to Assos—"for thus had he arranged, intending himself to go afoot." He hastened, therefore, through the southern gate, past the hot springs, and through the oak woods—then in full foliage—which cover all that shore with greenness and shade, and across the wild watercourses on the western side of Ida. Such is the scenery which now surrounds the traveller on his way from Troas to Assos. The great difference then was, that there was a good Roman road, which made St. Paul's solitary journey both more safe and more rapid than it could have been now. We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness, and filled with foreboding fears. There may have been other reasons why he travelled from Troas to Assos on foot; but the desire for solitude was doubtless one reason among others. The discomfort of a crowded ship is unfavourable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour, to whose service he was devoted, had often prayed in solitude on the mountain, and crossed the brook Kidron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road, on Monday morning, in the verdure and fragrance of spring, among the oak woods and the streams of Mount Ida.

Mitylene, where the ship's company appear to have landed for the night, was on the east side of Lesbos, about thirty miles from Assos.

From Mitylene they sailed a distance of forty or fifty miles by Chios, the modern Scio, ever memorable for the atrocious butchery of the inhabitants by the Turks in 1822, and thence, an equal distance, unto Samos, an island lying near the coast of Ionia, below Ephesus.

Trogyllium was on a promontory of the mainland across the narrow strait at this place, about one mile wide, that separates it from Samos. Trogyllium was on the ridge of Mycale, the scene of the victory of the Greeks over the Persians. Miletus was still farther south, twenty-eight miles from Ephesus.

Fearing to trust himself at Ephesus, lest he should be detained too long by the affectionate importunity of his friends, and unwilling to leave them without some pastoral salutation, he made an appointment with the elders of Ephesus to meet him at Miletus, a very ancient city, seventeen miles below Trogyllium, at that time old and decaying, now in ruins. The broad bay, where her shipping once lay, is now a pestilential morass. Here, with the most affectionate counsels and prayers, he bade them adieu, fully impressed with the conviction that they would see his face no more. Acts xx. 13–38.

From Miletus, a straight course of forty miles south, brought the apostle along the coast of Caria to Coos, the seat of the famous medical school of Esculapius. At the distance of fifty miles south-east, he made the celebrated harbour of Rhodes, famous for the colossal statue of bronze which had stood astride the entrance, and between whose feet vessels were wont to come into port under full sail. At this time, it was prostrate, having been overthrown by an earthquake. The city has been renowned, from remotest to latest history, for her commerce and her ship-building. Acts xxi 1.

"No view on the Levant is more celebrated than that from Rhodes toward the opposite shore of Asia

Minor. The last ranges of Mount Taurus come down in magnificent forms to the sea; and a long line of snowy summits is seen along the Lycian coast, while the blue sea between is an unruffled expanse of water under a blue and brilliant sky."* Across the glad waters of this dark-blue sea, the apostle's course now lay north-east to Patara—the port of the ancient city of Xanthus, on the coast of Lycia, once celebrated for its walls, its theatre, and an oracle of Apollo that almost rivalled that of Delphos. Vast and imposing ruins of the theatre still remain, and above it a singular pit with a square column, which is supposed to have been the secret shrine of the oracle, whence proceeded those enigmatical, lying responses, which were received as the voice of the god. The harbour is now an inland marsh, generating poisonous malaria, and the shore a "desert of moving sand."

At Patara the party, for reasons that do not appear, took another ship and sailed the same day for Tyre, 400 miles distant, on the coast of Phœnicia, in Syria. Here Paul tarried seven days, during which time he "broke bread" with the disciples, who affectionately urged him to desist from going up to Jerusalem, but finding him unalterably fixed in his purpose, the brethren, with their wives and children, attended him out of the city to the place of embarcation, where they kneeled down upon the shore and prayed; and then, taking a final and affectionate leave of them, Paul and his party set sail down the coast for Ptolemais, the ancient Accho, Akre, or Acre, and the disciples returned in sadness to the city.

Acre is almost thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived. It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong out-works of mounds with facings of stone.

Age after age Acre has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the crusaders; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again, in 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The manufacture of glass is erroneously said to have been discovered here.

After tarrying here one day with Christian brethren, Paul proceeded by land down the coast by Mount Carmel, thirty or thirty-five miles, to Cæsarea, where he and his party were entertained in the house of Philip the evangelist, one of the seven deacons, who, twenty-two years before, had expounded the Scriptures to the Ethiopian eunuch; and whose family now consisted of four daughters, "who did prophesy." This was Paul's third visit to Cæsarea. Compare Acts ix. 30, xviii. 22. Here, prophetically admonished of the bonds and imprisonment that awaited him at Jerusalem, his companions and the disciples of Cæsarea earnestly besought him, with many tears, not to go up to Jerusalem; to which he firmly replied, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Perceiving that none of these things would move him, his Christian friends desisted from further entreaty, saying, with submissive sadness, "The will of the Lord be done!"

Thus ended at Jerusalem the apostle's third missionary tour, in the spring of A. D. 58, in which he had been occupied four years, almost three of which he had spent at Ephesus. Acts xxi. 2–17.

With this tour he ended his ministry in the East. How extensive the travels, how vast the results of the missionary labours of this great apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth, together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

The next day after his arrival at Jerusalem, Paul, with his companions, visited James the brother of our Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not

* Conybeare and Howson's Life of St. Paul.

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the pri line of travel and transportation between th and the coast of the Mediterranean.

The forebodings of the apostle's friends, a anticipation of bonds and imprisonment, were realized. His arrest and miraculous deliverance the mob and conspirators are detailed from xxi. 18 to chap xxiv.

After lingering two years in confinement at rea, he was permitted to proceed on his w Rome, to prosecute his appeal before the gove

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to c for some port in Asia Minor, and there take p for Italy, because it was not easy to find a shi might sail from Cæsarea direct for Rome; centurion accordingly, who had St. Paul in c in the autumn of 60 or 61 sailed in a ship t port from Adramyttium, a seaport of Mysia, eastern shore of the Ægean Sea, opposite to L at that time a flourishing city. Directing course northward along the coast, they pass Tyre and touched at Sidon, seventy-eight from Cæsarea; from Sidon the ship still st the north, because the strong westerly wind prevail at this season prevented a more direct to the westward. Sailing under Cyprus on th and having the sea of Cilicia and Pamphylia right, she would be favoured by land-breeze the coast of Asia Minor, as well as by a c that sets strongly to the westward along this By these means she had a prosperous run to in Lycia; this was an ancient port, of consid importance, two or three miles from the coast manded by an acropolis, which was ascended flight of steps cut out of the solid rock.

Here the centurion and his prisoner embar board a ship of Alexandria for Italy, but th baffling winds from the west now greatly in their progress, so that they were "many day fore they came over against the port of Cnid the south-west extremity of Asia Minor, in t vince of Caria, at the distance of not mor 150 miles from Myra. But the wind not su them to stand further on this course, it or mained for them to tack and sail south towa island of Crete.

Passing by Salmone, the eastern promont this island, they were enabled to coast alon south shore of Crete to Fair Havens, a roa which afforded them anchorage, near the un port of Lasea. From this point they were e

the north-west winds, by reason of a bold turn of the coast to the north. The winter was now near at hand, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather made the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but "because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

ket and inquire "What news?" The strange doctrines set forth by Paul soon awakened such curiosity and contradiction, that the multitude conducted him to the place of holding the renowned council of the Areopagus on Mars' Hill, where he might be more distinctly heard by the multitude.

ST. PAUL ON MARS HILL.

To form a just impression of the scene, we must place ourselves, in imagination, in the *agora*, public square, improperly rendered "*market-place*," of the city, and survey the scene around us. The square itself is a large area crowded with temples, altars, and statues, with columns and porticoes adorned with statuary and painting, the common resort of statesmen, philosophers, orators, poets, and men of business, as well as of crowds of the inquisitive, pleasure-loving idlers of Athens. Before and above us on the north is Mars Hill, a high, craggy eminence, which is ascended by a broad flight of steps cut in the solid rock. On the left is the Pnyx, a sloping hill, partially levelled into an open area for political assemblies, the platform of Athenian orators in their public addresses to the men of Athens. On the right is the Acropolis, towering high above the scene of which it is the glory and the crown.

Here, standing in the midst of Mars Hill, the whole city lies in full view below; and beyond the walls are the plains of Attica, bounded by the graceful sweep of the mountains of Pentelicus and Hymettus. The sea of Attica is seen in the distance, and the ports of the city reposing on the margin of the distant bay. The Acropolis rises high above him, crowned with the lofty Parthenon, adorned with the magnificent propylæa, and crowded with temples and statues, the choicest models of Athenian taste and skill. Here, treading almost in the very footprints of the great Athenian orators, while the heavens above are almost reverberating still with the thunders of Demosthenes' eloquence, the great apostle, fired with all these classic associations, and guided by an inspiration which Demosthenes never knew, delivers before the sages and philosophers of Greece that masterly discourse, unrivalled in Christian oratory, which sets forth the doctrine of the great God our Saviour, in place of the unknown God, whom they ignorantly worshipped.

It is a singular and instructive fact, that the ministry of the apostle appears to have been attended with little profit at this seat of Grecian refinement and learning; nor does he appear ever again to have visited Athens. The rich, voluptuous, and mercantile population of Corinth offered him far more encouragement than the orators, sages, and philosophers of her proud rival.

Such was Paul's anxiety for his new converts in Macedonia, that he had consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. After remaining at Athens about two weeks, perhaps, the apostle proceeded alone to Corinth, about fifty miles, where he continued from one and a half to two years.

CORINTH.

This metropolis, rivalling Athens in wealth and commerce, in luxury and licentiousness, and scarcely inferior in the fine arts, was situated on the isthmus of the Peloponnesus, 25 or 30 miles west of Athens, guarded and defended by a lofty acropolis, which rises two thousand feet above the platform of the city. The region is now unhealthy, and only a few miserable hovels still occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remains of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of the apostle's labours. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tentmakers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia. 2 Cor. i. 1.

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the spring or summer of A. D. 54. After an absence of about three years, during which time he must have

by sea and land not less than two thousand
red or three thousand miles, and encoun-
nmerable perils, hardships, and trials, in
nany churches.

i centre of Gentile Christianity, the har-
l fellowship of the brethren was sadly
r the prejudice of Judaizing teachers from
ı, who had the address to lead away Peter,
postle of the Gentiles, together with Bar-
: companion of Paul in his first missionary
hese very Gentile nations. Comp. Gal. ii.
ıcts xv. 35. These dissensions gave rise
of false brethren in all the churches, who
to oppose and persecute the apostle in all
quent labours.

D MISSIONARY TOUR. A. D. 54–58.

ı short time wasted at Antioch in these
altercations, Paul resumes his missionary
ith Timothy, having left Silas apparently
lem. Pursuing the general course of his
through Cilicia, Lycaonia, Galatia, and
doubtless visiting these churches, he came
ıs. This route would lead him again to his
r home in Cilicia, and Timothy to the
his childhood in Lycaonia.

EPHESUS.

ty now became, for near three years, from
:o 57, the scene of the apostle's labours
entre of his missionary operations, during
ıe he wrote his Epistle to the Galatians
rst to the Corinthians, and probably that
and the first to Timothy. Aquila, Pris-
)llos, Tychicus, Timothy, and others, were
tian teachers of these privileged Christians
ıs. After the martyrdom of Paul, Ephesus
for some time the pastoral care of John,
able and sole survivor of the disciples of
ho, in his exile in Patmos, addressed to
h the warning of the Spirit, in connection
ers of the seven churches of Asia. At
he is also supposed to have written both
l and his Epistles.

ty was situated in Ionia, on the western
Asia Minor, upon the south bank of the
hirty miles south from the city of Smyrna.
very ancient centre of commerce and a city
wealth, wholly given up to idolatry. The
less Diana was its tutelary divinity. Her
ur hundred and twenty-five feet in length
ıundred and twenty in width, was adorned
with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13–14, B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing diseases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbour and the surrounding plains, to which it gradually extended. The harbour itself is now a pestilential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman, Acts xix. 21–41, still remains in ruins sufficiently distinct to indicate its ancient magnificence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord, rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to correct the licentiousness into which the converts there had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephesus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in communion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this degenerate church had been well received and attended with the desired effect.

From Macedonia he wrote his second Epistle to

the Corinthians, and soon after proceeded from Macedonia to visit them the third time. 2 Cor. xii. 13; xiii. 1.

After visiting the churches of Philippi, Thessalonica, and Berœa, he appears to have penetrated into the interior as far as Illyricum on the west of Macedonia. Rom. xv. 19. From Illyricum, he proceeded to Corinth, where he tarried some three months, during which time he wrote his Epistle to the Galatians, to recover them, if possible, from the apathy and apostasy into which they had suddenly and surprisingly fallen.

While at Corinth, where he tarried three months, the apostle also wrote to the church at Rome by the hands of Phebe, a deaconess of the church at Cenchrea, a widow of consideration and wealth, about to sail to Rome on private business.

From Corinth, he purposed to sail, on his return, to Jerusalem; but, in consequence of a conspiracy of the Jews against his life, he returned up the coast, through Berœa and Thessalonica, to Philippi, from whence he set sail for Troas.

RETURNING VOYAGE, A. D. 58. SPRING.

After administering the Lord's supper at Troas, which he now visited for the third time, and restoring to life a young man who had been killed by falling from an upper story in his sleep during the preaching of Paul, Acts xx. 7–12, the apostle proceeded on foot to Assos, opposite the island of Lesbos, about twenty miles south from Troas, where he was joined by his party, who came by sea to this port, now a miserable village built high upon the rocks. He sent the ship around Cape Lectum to Assos—"for thus had he arranged, intending himself to go afoot." He hastened, therefore, through the southern gate, past the hot springs, and through the oak woods—then in full foliage—which cover all that shore with greenness and shade, and across the wild watercourses on the western side of Ida. Such is the scenery which now surrounds the traveller on his way from Troas to Assos. The great difference then was, that there was a good Roman road, which made St. Paul's solitary journey both more safe and more rapid than it could have been now. We have seldom had occasion to think of the apostle in the hours of his solitude. But such hours must have been sought and cherished by one whose whole strength was drawn from communion with God, and especially at a time when, as on this present journey, he was deeply conscious of his weakness, and filled with foreboding fears. There may have been other reasons why he travelled from Troas to Assos on foot; but the desire for solitude was doubtless one reason among others. The discomfort of a crowded ship is unfavourable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour, to whose service he was devoted, had often prayed in solitude on the mountain, and crossed the brook Kidron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road, on Monday morning, in the verdure and fragrance of spring, among the oak woods and the streams of Mount Ida.

Mitylene, where the ship's company appear to have landed for the night, was on the east side of Lesbos, about thirty miles from Assos.

From Mitylene they sailed a distance of forty or fifty miles by Chios, the modern Scio, ever memorable for the atrocious butchery of the inhabitants by the Turks in 1822, and thence, an equal distance, unto Samos, an island lying near the coast of Ionia, below Ephesus.

Trogyllium was on a promontory of the mainland across the narrow strait at this place, about one mile wide, that separates it from Samos. Trogyllium was on the ridge of Mycale, the scene of the victory of the Greeks over the Persians. Miletus was still farther south, twenty-eight miles from Ephesus.

Fearing to trust himself at Ephesus, lest he should be detained too long by the affectionate importunity of his friends, and unwilling to leave them without some pastoral salutation, he made an appointment with the elders of Ephesus to meet him at Miletus, a very ancient city, seventeen miles below Trogyllium, at that time old and decaying, now in ruins. The broad bay, where her shipping once lay, is now a pestilential morass. Here, with the most affectionate counsels and prayers, he bade them adieu, fully impressed with the conviction that they would see his face no more. Acts xx. 13–38.

From Miletus, a straight course of forty miles south, brought the apostle along the coast of Caria to Coos, the seat of the famous medical school of Esculapius. At the distance of fifty miles south-east, he made the celebrated harbour of Rhodes, famous for the colossal statue of bronze which had stood astride the entrance, and between whose feet vessels were wont to come into port under full sail. At this time, it was prostrate, having been overthrown by an earthquake. The city has been renowned, from remotest to latest history, for her commerce and her ship-building. Acts xxi 1.

"No view on the Levant is more celebrated than that from Rhodes toward the opposite shore of Asia

Minor. The last ranges of Mount Taurus come down in magnificent forms to the sea; and a long line of snowy summits is seen along the Lycian coast, while the blue sea between is an unruffled expanse of water under a blue and brilliant sky."* Across the glad waters of this dark-blue sea, the apostle's course now lay north-east to Patara—the port of the ancient city of Xanthus, on the coast of Lycia, once celebrated for its walls, its theatre, and an oracle of Apollo that almost rivalled that of Delphos. Vast and imposing ruins of the theatre still remain, and above it a singular pit with a square column, which is supposed to have been the secret shrine of the oracle, whence proceeded those enigmatical, lying responses, which were received as the voice of the god. The harbour is now an inland marsh, generating poisonous malaria, and the shore a "desert of moving sand."

At Patara the party, for reasons that do not appear, took another ship and sailed the same day for Tyre, 400 miles distant, on the coast of Phœnicia, in Syria. Here Paul tarried seven days, during which time he "broke bread" with the disciples, who affectionately urged him to desist from going up to Jerusalem, but finding him unalterably fixed in his purpose, the brethren, with their wives and children, attended him out of the city to the place of embarcation, where they kneeled down upon the shore and prayed; and then, taking a final and affectionate leave of them, Paul and his party set sail down the coast for Ptolemais, the ancient Accho, Akre, or Acre, and the disciples returned in sadness to the city.

Acre is almost thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived. It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong out-works of mounds with facings of stone.

Age after age Acre has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the crusaders; and was besieged by Bonaparte. In 1832 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again, in 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The manufacture of glass is erroneously said to have been discovered here.

After tarrying here one day with Christian brethren, Paul proceeded by land down the coast by Mount Carmel, thirty or thirty-five miles, to Cæsarea, where he and his party were entertained in the house of Philip the evangelist, one of the seven deacons, who, twenty-two years before, had expounded the Scriptures to the Ethiopian eunuch; and whose family now consisted of four daughters, "who did prophesy." This was Paul's third visit to Cæsarea. Compare Acts ix. 30, xviii. 22. Here, prophetically admonished of the bonds and imprisonment that awaited him at Jerusalem, his companions and the disciples of Cæsarea earnestly besought him, with many tears, not to go up to Jerusalem; to which he firmly replied, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Perceiving that none of these things would move him, his Christian friends desisted from further entreaty, saying, with submissive sadness, "The will of the Lord be done!"

Thus ended at Jerusalem the apostle's third missionary tour, in the spring of A. D. 58, in which he had been occupied four years, almost three of which he had spent at Ephesus. Acts xxi. 2–17.

With this tour he ended his ministry in the East. How extensive the travels, how vast the results of the missionary labours of this great apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth, together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

The next day after his arrival at Jerusalem, Paul, with his companions, visited James the brother of our Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not

* Conybeare and Howson's Life of St. Paul.

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the principal line of travel and transportation between the city and the coast of the Mediterranean.

The forebodings of the apostle's friends, and his anticipation of bonds and imprisonment, were soon realized. His arrest and miraculous deliverance from the mob and conspirators are detailed from Acts xxi. 18 to chap xxiv.

After lingering two years in confinement at Cæsarea, he was permitted to proceed on his way to Rome, to prosecute his appeal before the governor.

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to embark for some port in Asia Minor, and there take passage for Italy, because it was not easy to find a ship that might sail from Cæsarea direct for Rome; the centurion accordingly, who had St. Paul in charge, in the autumn of 60 or 61 sailed in a ship then in port from Adramyttium, a seaport of Mysia, on the eastern shore of the Ægean Sea, opposite to Lesbos, at that time a flourishing city. Directing their course northward along the coast, they passed by Tyre and touched at Sidon, seventy-eight miles from Cæsarea; from Sidon the ship still stood to the north, because the strong westerly winds that prevail at this season prevented a more direct course to the westward. Sailing under Cyprus on the left, and having the sea of Cilicia and Pamphylia on the right, she would be favoured by land-breezes from the coast of Asia Minor, as well as by a current that sets strongly to the westward along this coast. By these means she had a prosperous run to Myra, in Lycia; this was an ancient port, of considerable importance, two or three miles from the coast, commanded by an acropolis, which was ascended by a flight of steps cut out of the solid rock.

Here the centurion and his prisoner embarked on board a ship of Alexandria for Italy, but the same baffling winds from the west now greatly impeded their progress, so that they were "many days" before they came over against the port of Cnidus, on the south-west extremity of Asia Minor, in the province of Caria, at the distance of not more than 150 miles from Myra. But the wind not suffering them to stand further on this course, it only remained for them to tack and sail south toward the island of Crete.

Passing by Salmone, the eastern promontory of this island, they were enabled to coast along the south shore of Crete to Fair Havens, a roadstead which afforded them anchorage, near the unknown port of Lasea. From this point they were exposed

e the north-west winds, by reason of a bold turn of he coast to the north. The winter was now near at and, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather nade the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but "because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

of Lydia and Caria, at the distance of about iles from each other. Opposite these islands a four rivers emptying into the sea. First in om south to north is the Meander, then the , the Hermus, the Caicus. Of these the er and the Hermus are the most considerable, bout 200 miles in length. Miletus, already ned, was at the mouth of the Meander. a is in the interior, on a branch of the r, less than 100 miles from Miletus. Hiera- ten or fifteen miles north-east from Laodicea, losse fifteen or twenty east by south from it. s is on the Cayster, near thirty miles north of , and Smyrna thirty miles farther north, near rmus. Sardis is fifty miles from Smyrna, in rior on the Hermus, and Philadelphia thirty rther east, on a southern branch of the Her- d Thyatira about the same distance north ardis on another branch of the Hermus. os again is sixty miles north-north-east from .

EPHESUS.

sus, the first of the apocalyptic churches, has lready noticed. Her ruin is now complete, her overthrow we recognise the fall of the gel, the extinction of the first candlestick Revelations. Rev. ii. 1–5.

SMYRNA.

rna, the second of these churches, thirty miles of Ephesus, is on a bay or gulf that sets thirty-five or forty miles, which forms a fine r and safe anchorage for the port of Smyrna. son of these commercial advantages, Smyrna one of the principal cities of Western Asia. a population of 120,000 or 150,000 inhabit- reeks, Jews, Armenians, and Franks, who an extensive and lucrative foreign commerce. ty was protected by the acropolis of Mount which rises by a bold ascent to an imposing south east from the city, and is surmounted owning castle, now considerably dilapidated. rbour is much frequented by foreign shipping, , French, Austrian, Russian, American, both ntmen and ships of war, which are greatly d by a violent sea-breeze that rolls in a heavy rough the day.

rna maintains an active trade with the in- by means of caravans of camels, which are ncamped in great numbers in the suburbs of y. Rev. Mr. Brewer gives the following de- n of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

never wronged me at all; how, then, can I blaspheme my King and my Saviour?' And when the proconsul, nevertheless, still insisted and said, 'Swear by the genius of Cæsar,' he answered, 'If thou art so confident as to expect that I should swear by what thou callest the genius of Cæsar, hear me freely professing unto thee, *I am a Christian!*'

"The proconsul then said, 'I have the wild beasts ready; to those I will cast thee, unless thou repent.' He answered, 'Call for them then, for we Christians are fixed in our minds not to change from good to evil.' The proconsul added, 'Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent.' Polycarp answered, 'Thou threatenest me with fire which burns for an hour, and in a little time is extinguished; for thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly.'

"When the pile was ready, Polycarp, laying aside his upper garments, and loosing his girdle, endeavoured also to loose his sandals, which aforetime he was not wont to do, forasmuch as always every one of the faithful that was about him contended who should soonest do it for him. Immediately, they put upon him the instruments which were prepared for the pile; but when they would have nailed him to the stake, he said, 'Leave me thus, for He who hath given me strength to endure the fire, will also enable me, without your securing me by nails, to remain unmovable in the pile.'"

The place of the martyrdom of Polycarp is believed to have been the stadium, or possibly the theatre, of which some ruins remain, above the town, under the steepest part of the Castle Hill.

A church was organized, in the year 1854, by the American missionaries at Smyrna.

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and includes a space of about eight acres. Facing the south-east is a wall of hewn stone, a hundred feet deep, built into the rock, which helps to form a spacious area, where, anciently, stood a temple visible everywhere from the plain of the Caicus, and even from the sea beyond. On the north and west sides, the descent is almost perpendicular into a deep, narrow valley. Through this runs a rivulet, with a great aqueduct of lofty arches at one extremity, and at the other a massive pile, filling the whole valley, and forming with it a *naumachia*, or place for the exhibition of sea-fights. When the stream occupied only its natural bed, and the interior was dry, it was probably used for chariot races and gymnastic exercises. Still lower down is a work apparently of Roman origin, being a hollow cylinder of brick, at lest thirty feet in diameter, for the passage of the rivulet, and, as some think, answering at one period the purpose of common sewers, certainly much resembling those of Rome.

"At the eastern extremity of the hill are remains of a theatre, whose entrances still are standing. Its area, however, is filled with houses and small gardens against the sloping sides, where the semicircular seats rose one above another."

About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the papyrus shrub had not yet begun to be exported from Egypt, sheep and goats' skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena* or parchment. Parchment, however, seems to have been in use at an earlier period with the Persians and Ionians; but it may have been improved and brought into more general use at Pergamos. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra.

When or by whom the church at Pergamos was founded is not known. The city seems to have been exceedingly corrupt—the very seat of Satan, according to the Apocalyptic epistle. The fate of the church at Pergamos is now unknown. The city has still a population of about 15,000, chiefly Turks. No missionary efforts have been encouraged here for

the restoration of the gospel of Christ. No Antipas remains a faithful witness for Christ. The church of St. John is in ruins; and the fanes of Jupiter, of Diana, of Esculapius, and of Venus, are prostrate in the dust. The minarets of nine or ten mosques show that the god of Mohammed almost alone dwelleth here, where Satan's seat is.

THYATIRA.

This city, the fourth of the seven churches, is between fifty and sixty miles north-east from Smyrna, and forty or fifty south-east from Pergamos, in the midst of an extensive plain, eighteen miles in breadth, around the head-waters of the northern branch of the Hermus, and contains a population of 6000 or 7000 inhabitants. In a distant view it appears embosomed in cypruses, poplar, and other trees, through which domes and minarets of mosques and dwelling-houses appear. An amphitheatre of hills rises at the distance of a few miles behind, from which abundant streams of water descend to fertilize the gardens and impart a delightful coolness during the summer months. The inhabitants are still celebrated, as in former times, for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth. Lydia, a seller of purple, converted by the apostle Paul at Philippi, Acts xvi. 14, 15, 40, was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

Some efforts have been made by the American missionaries to plant anew the gospel in Thyatira, who say, "We trust it has taken root in Thyatira, and if it can be properly watered, we hope for good fruit."

SARDIS.

The ruins of this celebrated city are found on the left bank of the Hermus, and at the foot of Mount Tmolus, about thirty miles south-east from Thyatira, and a little more than fifty south-east from Smyrna. The valley of the Hermus and its tributary, the Pactolus, around the lofty Tmolus, presents a site of incomparable beauty for a city, beneath which Sardis lies entombed, the splendid and opulent capital of the kings of Lydia, of Crœsus, the last of her kings, and the richest of monarchs. Cyrus, B. C. 548, with an army of 196,000, conquered this voluptuous prince with an army of 420,000, and gathered the richest spoils that victory ever won from a vanquished foe. The treasure which Crœsus delivered up to Cyrus has been computed at the enormous sum of 631,320,000 dollars.

"I know thy works, that thou hast a name that thou livest and art dead." As was thus said of the degenerate church of Sardis, so of the city itself. A few miserable huts occupy its place. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Crœsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish. A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

"Little now remains of the walls of the Acropolis. Earthquakes, the elements, and time, are fast destroying its crown of glory. Its western side, a frightful pass of many hundred feet, exhibits probably a very different appearance from what it did when besieged by the Persians. Cyrus, we are told, had offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeding, the Persians became masters of the place."

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the

wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth, but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away. There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."

PHILADELPHIA.

Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

LAODICEA.

Laodicea lay south by east from Philadelphia, and about 100 miles south-east from Smyrna, and 130 east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras, Col. iv. 12, 13, and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as

to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where every thing whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

COLOSSE AND HIERAPOLIS.

These two cities, having been in the immediate vicinity of Laodicea, and associated together by the apostle Paul, Col. ii. 1; iv. 13, 15, 16, may be noticed in this connection. Colosse is about fifteen miles east from Laodicea, on the Lycus, not far from its confluence with the Meander. The huge range of Mount Cadmus rises immediately behind the village, close to which there is, in the mountain, an immense chasm, nearly perpendicular, which affords an outlet for a wild mountain torrent. The ruins of an old castle stand on the summit of the rock which forms the left side of this chasm. There are some traces of ruins and fragments of stone in the neighbourhood, but barely sufficient to attest the existence of an ancient site. The severed heights of Mount Cadmus rise on the left hand, lofty and perpendicular, crowned with forests; in some parts clothed with pines, in others bare of soil, with immense caverns and chasms. The mountain torrent which breaks through the chasm of the Cadmus finds its way in a few miles to the Lycus. There are also several other wide and deep watercourses, worn by the floods of Cadmus, which must at times be terrific, though their beds are dry in summer. The Lycus, near Colosse, sinks into the ground, from which it emerges again at the distance of more than a mile. Soon after the date of Paul's Epistle to the Colossians, this city, with Laodicea and Hierapolis, were destroyed by an earthquake, but they were again rebuilt.

Ten or fifteen miles from Laodicea, and about fifteen from Colosse, stood Hierapolis, the *Sacred City*, of which mention is but once made in the New Testament. Col. iv. 12, 13. Its name, its position, and its importance, all are derived from its hot mineral springs. These waters hold in solution an immense quantity of the carbonate of lime, which the waters deposit in the form of incrustations on every thing with which they come in contact, which give to the place an appearance singularly unique and characteristic.

"The springs extend over a considerable surface, and are of different degrees of warmth. We found, on trying the principal, that in some places they were quite as hot as one could comfortably bear. The quantity of water which flows from them all is sufficient to form a considerable stream. What are all their chemical properties, and for what particular diseases they are most beneficial, is not well known.

"Next to the white cliffs and mineral waters of Hierapolis, one of the most striking objects is the field of *Sarcophagi*, covering, perhaps, the space of half a mile. These are to be seen both with and without their lids. Some, too, are sculptured, and others have inscriptions. A few occur in the form of a small building with pillars. Many of them, no doubt, were constructed for those who came from abroad, to see if, perchance, the flickering lamp of life might for a little longer 'hold out to burn.' Along with these houses of the dead, it is pleasant also to find the remains of two or three Christian churches, and to feel assured that from the myriads once here entombed, a few at least shall awake to everlasting life.

"But the principal ruins are the theatre and the gymnasium. The former, on the eastern side of the hill, is in an admirable state of preservation; its marble seats, thirteen vaulted entrances, and the proscenium being perfect. Its diameter is about three hundred and fifty feet. Fragments of sculpture, in Roman rather than Grecian style, lie round about. The seats are three feet broad, and a foot and a half high, and had hollow vessels of copper underneath to reverberate the sound, so that 40,000 persons might hear the performers. Chandler found in one part of the theatre, a hundred years since, a short inscription, in which Apollo, the leader, is prayed to be propitious; and in another compartment, an encomium in verse, as follows: 'Hail, golden city, Hierapolis; the spot to be preferred before any in wide Asia, revered for the rills of the nymphs; adorned with splendour.'

"Time would fail, nor would it interest to detail the numerous ruins which cover an extent of four or five miles. Removed from the coast, they could not

to circumcise their children, and not to observe the law.

This charge, so brought forward, was certainly false; for Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

As by this accusation the conduct of Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, according to the proposal of the assembly, to refute that charge by an overt act, by taking part in the Jewish rites in a manner which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law, and the Temple, had ventured to take a part in the Jewish ritual. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded that he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, the quarters of the Roman garrison, adjacent to the temple on the north. The remaining incidents of this visit are detailed in Acts xxiii.

ANTIPATRIS.

Antipatris, to which he was conducted by a strong escort on his way to Cæsarea, was a town built by Herod the Great on the plain of Sharon, some distance from the coast, eighteen miles north from Lydda, twenty-six south by east from Cæsarea, and about thirty-eight north by west from Jerusalem. It is now a Muslim, village, built entirely of mud, on a slight circular eminence, without any old ruins, or the least relic of antiquity.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the apostle was subsequently conducted by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly, at that time, the principal line of travel and transportation between the city and the coast of the Mediterranean.

The forebodings of the apostle's friends, and his anticipation of bonds and imprisonment, were soon realized. His arrest and miraculous deliverance from the mob and conspirators are detailed from Acts xxi. 18 to chap xxiv.

After lingering two years in confinement at Cæsarea, he was permitted to proceed on his way to Rome, to prosecute his appeal before the governor.

VOYAGE TO ROME. A. D. 60 OR 61.

In going to Rome, the usual way was to embark for some port in Asia Minor, and there take passage for Italy, because it was not easy to find a ship that might sail from Cæsarea direct for Rome; the centurion accordingly, who had St. Paul in charge, in the autumn of 60 or 61 sailed in a ship then in port from Adramyttium, a seaport of Mysia, on the eastern shore of the Ægean Sea, opposite to Lesbos, at that time a flourishing city. Directing their course northward along the coast, they passed by Tyre and touched at Sidon, seventy-eight miles from Cæsarea; from Sidon the ship still stood to the north, because the strong westerly winds that prevail at this season prevented a more direct course to the westward. Sailing under Cyprus on the left, and having the sea of Cilicia and Pamphylia on the right, she would be favoured by land-breezes from the coast of Asia Minor, as well as by a current that sets strongly to the westward along this coast. By these means she had a prosperous run to Myra, in Lycia; this was an ancient port, of considerable importance, two or three miles from the coast, commanded by an acropolis, which was ascended by a flight of steps cut out of the solid rock.

Here the centurion and his prisoner embarked on board a ship of Alexandria for Italy, but the same baffling winds from the west now greatly impeded their progress, so that they were "many days" before they came over against the port of Cnidus, on the south-west extremity of Asia Minor, in the province of Caria, at the distance of not more than 150 miles from Myra. But the wind not suffering them to stand further on this course, it only remained for them to tack and sail south toward the island of Crete.

Passing by Salmone, the eastern promontory of this island, they were enabled to coast along the south shore of Crete to Fair Havens, a roadstead which afforded them anchorage, near the unknown port of Lasea. From this point they were exposed

to the north-west winds, by reason of a bold turn of the coast to the north. The winter was now near at hand, and the season of safe navigation passed. The prevailing winds and the thick and stormy weather made the navigation of these seas, in winter, without chart or compass, extremely hazardous. Paul's earnest advice, therefore, was to winter there, but "because the harbour was not commodious to winter in," his advice was overruled; and, improving a gentle south wind that blew, they set sail, hoping to make Phenice, a harbour on the coast, farther west, not well identified, which, according to the historian, opened, "*looked*" to the south-west and north-west. It is supposed to have been not more than forty miles from Fair Havens.

They had, however, but just set sail before they were struck by a violent north-east wind, *euroclydon*, which drove them to seek shelter under the south shore of Clauda, now the island of Claudo, about twenty miles south-west by west from Fair Havens, where, with great difficulty, they were enabled to take in and *to secure their boat*, Acts xxvii. 16, a precaution which they had omitted at the outset because the weather was then mild, and they expected to be at sea but a few hours. Here they undergirded the ship; and, fearing lest they should be driven into the quicksands of the coast of Africa, they headed into the wind and *lay to*, in seamen's phrase, carrying as much sail as might be needful to steady the ship, and let her drift at the mercy of the elements. Verse 15. Being exceedingly tossed with the tempest, the next day they lightened the ship, and the third day they were obliged to relieve it still more by throwing overboard the furniture of the ship, such as beds, chests, tables, and the like.

The terrible tempest lying on them many days, as they were driven up and down in an unknown sea, while neither sun nor stars appeared, just as the whole company are abandoning themselves to utter despair in view of inevitable death, Paul, on the fourteenth day, stands up in the midst of them and encourages them to take some sustenance, assuring them that he had been warned by an angel of God that they must be shipwrecked on some island, but that God, in answer to his prayers, had given him all them that sailed with him. About midnight the same day they found themselves drifting near to some coast; then, casting anchor, and throwing overboard their lading to ease the ship and save her from driving upon the breakers, they anxiously waited for the morning, when they succeeded in running the ship aground, where she went to pieces, and the whole ship's company, 276 souls, "some by swimming, some on boards and broken pieces of the ship, escape safe to land."

The place of the shipwreck proved to be a bay on the north-east side of Melite, Malta, now known as St. Paul's Bay, an inlet about two miles deep and one mile broad. The distance from Clauda is 476 miles, which, according to the computation of nautical men, is just about the distance which a ship would drift in the time specified; and her course, west by north, is just that which she would make, the wind E. N. E.

The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozzo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man.

After lingering here three months during the winter, A. D. 60–61, and working many miracles, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily, about eighty miles from Malta. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva, twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina, on the north-east point of Sicily. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this famous strait to Puteoli, on the Bay of Naples, eight miles north-west from the city of Naples, and one hundred and eighty north from Rhegium. Puteoli, now Pozzuoli, a miserable, decaying town, was at this time the principal port south of Rome. It received nearly all the trade of Alexandria, and a great part of that of Spain. Dating from a remote antiquity—probably from the third century of Rome—it rose under the Roman republic and empire to a luxury and magnificence second only to that of the imperial city. Its mild climate, its picturesque situation, its abundant fruits, its mineral and salt baths, its marine products, rendered it the favourite resort of the wealthy citizens of Rome, and it probably vied with Herculaneum and Pompeii in the magnificence of luxury and the elegance of vice. Here the great men of Rome had their villas; here Cicero and Virgil had their schools; here Caligula and Nero had their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

never wronged me at all; how, then, can I blaspheme my King and my Saviour?' And when the proconsul, nevertheless, still insisted and said, 'Swear by the genius of Cæsar,' he answered, 'If thou art so confident as to expect that I should swear by what thou callest the genius of Cæsar, hear me freely professing unto thee, *I am a Christian!*'

"The proconsul then said, 'I have the wild beasts ready; to those I will cast thee, unless thou repent.' He answered, 'Call for them then, for we Christians are fixed in our minds not to change from good to evil.' The proconsul added, 'Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent.' Polycarp answered, 'Thou threatenest me with fire which burns for an hour, and in a little time is extinguished; for thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly.'

"When the pile was ready, Polycarp, laying aside his upper garments, and loosing his girdle, endeavoured also to loose his sandals, which aforetime he was not wont to do, forasmuch as always every one of the faithful that was about him contended who should soonest do it for him. Immediately, they put upon him the instruments which were prepared for the pile; but when they would have nailed him to the stake, he said, 'Leave me thus, for He who hath given me strength to endure the fire, will also enable me, without your securing me by nails, to remain unmovable in the pile.'"

The place of the martyrdom of Polycarp is believed to have been the stadium, or possibly the theatre, of which some ruins remain, above the town, under the steepest part of the Castle Hill.

A church was organized, in the year 1854, by the American missionaries at Smyrna.

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and includes a space of about eight acres. Facing the south-east is a wall of hewn stone, a hundred feet deep, built into the rock, which helps to form a spacious area, where, anciently, stood a temple visible everywhere from the plain of the Caicus, and even from the sea beyond. On the north and west sides, the descent is almost perpendicular into a deep, narrow valley. Through this runs a rivulet, with a great aqueduct of lofty arches at one extremity, and at the other a massive pile, filling the whole valley, and forming with it a *naumachia*, or place for the exhibition of sea-fights. When the stream occupied only its natural bed, and the interior was dry, it was probably used for chariot races and gymnastic exercises. Still lower down is a work apparently of Roman origin, being a hollow cylinder of brick, at lest thirty feet in diameter, for the passage of the rivulet, and, as some think, answering at one period the purpose of common sewers, certainly much resembling those of Rome.

"At the eastern extremity of the hill are remains of a theatre, whose entrances still are standing. Its area, however, is filled with houses and small gardens against the sloping sides, where the semicircular seats rose one above another."

About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the papyrus shrub had not yet begun to be exported from Egypt, sheep and goats' skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena* or parchment. Parchment, however, seems to have been in use at an earlier period with the Persians and Ionians; but it may have been improved and brought into more general use at Pergamos. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra.

When or by whom the church at Pergamos was founded is not known. The city seems to have been exceedingly corrupt—the very seat of Satan, according to the Apocalyptic epistle. The fate of the church at Pergamos is now unknown. The city has still a population of about 15,000, chiefly Turks. No missionary efforts have been encouraged here for

the restoration of the gospel of Christ. No Antipas remains a faithful witness for Christ. The church of St. John is in ruins; and the fanes of Jupiter, of Diana, of Esculapius, and of Venus, are prostrate in the dust. The minarets of nine or ten mosques show that the god of Mohammed almost alone dwelleth here, where Satan's seat is.

THYATIRA.

This city, the fourth of the seven churches, is between fifty and sixty miles north-east from Smyrna, and forty or fifty south-east from Pergamos, in the midst of an extensive plain, eighteen miles in breadth, around the head-waters of the northern branch of the Hermus, and contains a population of 6000 or 7000 inhabitants. In a distant view it appears embosomed in cypruses, poplar, and other trees, through which domes and minarets of mosques and dwelling-houses appear. An amphitheatre of hills rises at the distance of a few miles behind, from which abundant streams of water descend to fertilize the gardens and impart a delightful coolness during the summer months. The inhabitants are still celebrated, as in former times, for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth. Lydia, a seller of purple, converted by the apostle Paul at Philippi, Acts xvi. 14, 15, 40, was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

Some efforts have been made by the American missionaries to plant anew the gospel in Thyatira, who say, "We trust it has taken root in Thyatira, and if it can be properly watered, we hope for good fruit."

SARDIS.

The ruins of this celebrated city are found on the left bank of the Hermus, and at the foot of Mount Tmolus, about thirty miles south-east from Thyatira, and a little more than fifty south-east from Smyrna. The valley of the Hermus and its tributary, the Pactolus, around the lofty Tmolus, presents a site of incomparable beauty for a city, beneath which Sardis lies entombed, the splendid and opulent capital of the kings of Lydia, of Crœsus, the last of her kings, and the richest of monarchs. Cyrus, B. C. 548, with an army of 196,000, conquered this voluptuous prince with an army of 420,000, and gathered the richest spoils that victory ever won from a vanquished foe. The treasure which Crœsus delivered up to Cyrus has been computed at the enormous sum of 631,320,000 dollars.

"I know thy works, that thou hast a name that thou livest and art dead." As was thus said of the degenerate church of Sardis, so of the city itself. A few miserable huts occupy its place. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Crœsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish. A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

"Little now remains of the walls of the Acropolis. Earthquakes, the elements, and time, are fast destroying its crown of glory. Its western side, a frightful pass of many hundred feet, exhibits probably a very different appearance from what it did when besieged by the Persians. Cyrus, we are told, had offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeding, the Persians became masters of the place."

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the

wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth, but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away. There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."

PHILADELPHIA.

Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

LAODICEA.

Laodicea lay south by east from Philadelphia, and about 100 miles south-east from Smyrna, and 130 east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras, Col. iv. 12, 13, and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as

to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where every thing whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

COLOSSE AND HIERAPOLIS.

These two cities, having been in the immediate vicinity of Laodicea, and associated together by the apostle Paul, Col. ii. 1; iv. 13, 15, 16, may be noticed in this connection. Colosse is about fifteen miles east from Laodicea, on the Lycus, not far from its confluence with the Meander. The huge range of Mount Cadmus rises immediately behind the village, close to which there is, in the mountain, an immense chasm, nearly perpendicular, which affords an outlet for a wild mountain torrent. The ruins of an old castle stand on the summit of the rock which forms the left side of this chasm. There are some traces of ruins and fragments of stone in the neighbourhood, but barely sufficient to attest the existence of an ancient site. The severed heights of Mount Cadmus rise on the left hand, lofty and perpendicular, crowned with forests; in some parts clothed with pines, in others bare of soil, with immense caverns and chasms. The mountain torrent which breaks through the chasm of the Cadmus finds its way in a few miles to the Lycus. There are also several other wide and deep watercourses, worn by the floods of Cadmus, which must at times be terrific, though their beds are dry in summer. The Lycus, near Colosse, sinks into the ground, from which it emerges again at the distance of more than a mile. Soon after the date of Paul's Epistle to the Colossians, this city, with Laodicea and Hierapolis, were destroyed by an earthquake, but they were again rebuilt.

Ten or fifteen miles from Laodicea, and about fifteen from Colosse, stood Hierapolis, the *Sacred City*, of which mention is but once made in the New Testament. Col. iv. 12, 13. Its name, its position, and its importance, all are derived from its hot mineral springs. These waters hold in solution an immense quantity of the carbonate of lime, which the waters deposit in the form of incrustations on every thing with which they come in contact, which give to the place an appearance singularly unique and characteristic.

"The springs extend over a considerable surface, and are of different degrees of warmth. We found, on trying the principal, that in some places they were quite as hot as one could comfortably bear. The quantity of water which flows from them all is sufficient to form a considerable stream. What are all their chemical properties, and for what particular diseases they are most beneficial, is not well known.

"Next to the white cliffs and mineral waters of Hierapolis, one of the most striking objects is the field of *Sarcophagi*, covering, perhaps, the space of half a mile. These are to be seen both with and without their lids. Some, too, are sculptured, and others have inscriptions. A few occur in the form of a small building with pillars. Many of them, no doubt, were constructed for those who came from abroad, to see if, perchance, the flickering lamp of life might for a little longer 'hold out to burn.' Along with these houses of the dead, it is pleasant also to find the remains of two or three Christian churches, and to feel assured that from the myriads once here entombed, a few at least shall awake to everlasting life.

"But the principal ruins are the theatre and the gymnasium. The former, on the eastern side of the hill, is in an admirable state of preservation; its marble seats, thirteen vaulted entrances, and the proscenium being perfect. Its diameter is about three hundred and fifty feet. Fragments of sculpture, in Roman rather than Grecian style, lie round about. The seats are three feet broad, and a foot and a half high, and had hollow vessels of copper underneath to reverberate the sound, so that 40,000 persons might hear the performers. Chandler found in one part of the theatre, a hundred years since, a short inscription, in which Apollo, the leader, is prayed to be propitious; and in another compartment, an encomium in verse, as follows: 'Hail, golden city, Hierapolis; the spot to be preferred before any in wide Asia, revered for the rills of the nymphs; adorned with splendour.'

"Time would fail, nor would it interest to detail the numerous ruins which cover an extent of four or five miles. Removed from the coast, they could not

be plundered by sea; and when the healing effects of the waters no longer derived any aid from pagan superstition, there were no local causes to raise up a modern town which should make a demand on its materials for building."

Gibbon has sketched, with his characteristic force, the condition of the seven churches. "Of Ephesus the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

"The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mohammed is invoked in the mosques of Thy and Pergamos; and the populousness of Smyr supported by the foreign trade of Franks and menians.

"Philadelphia alone has been preserved by phecy or courage. At a distance from the sea gotten by the emperors, encompassed on all aid the Turks, her valiant citizens defended their rel and freedom above fourscore years, and, at le capitulated with the proudest of the Otto Among the Greek colonies and churches of Philadelphia is still erect—a column in a sce ruins."

CONCLUSION.

THE preparation of this compend was undertaken in the hope of commending to the reader the study of the history and geography of the Bible as one of its most instructive and endearing literary attractions. By these means especially may the young be won to a more interested and profitable perusal of the Word of God, and by his grace may learn what power divine it has to enrich the mind, to refine the taste, to rejoice the heart, and to convert the soul. To each earnest student of the Bible, who, like the merchantman seeking for goodly pearls, searches for them on this exhaustless strand, it offers the sure promise of true riches, while it makes him a wiser, holier, happier man. Nor can the author of this humble effort to illustrate one of the attractions of the Bible, express a purer wish for himself an reader of this work than that each may be dra a closer study of the Book of God.

Anoint mine eyes,
  O holy Dove!
That I may prize
  This book of love.

Unstop mine ear,
  Made deaf by sin,
That I may hear
  Thy voice within.

Break my hard heart,
  Jesus, my Lord:
In th' inmost part
  Hide thy sweet word.

APPENDIX.

I. (p. 39.)—The Pyramids.

These, as the earliest, the loftiest, the largest, the most stupendous of the works of man, deserve, in this connection, a passing notice. High on the lofty ramparts of the Libyan Desert, overhanging the meadows of the Nile, they rest, like the perpetual hills, in settled tranquillity on their rocky bases. In stern and gloomy grandeur they have survived the waste of ages, while cities have risen, flourished, and fallen on the plains below, and will survive all the ravages of time in their mountain-masses until the mountains themselves shall depart and the hills be removed. They extend from the great Pyramid of Gizeh to Dashûr, a distance of twenty miles. Between these extreme groups, at unequal distances, are those of Abusir and Sakhara, near Memphis. In utter despair of giving the reader any just impression of the vast dimensions of the great Pyramid of Cheops, we must content ourselves with the usual statistics, and leave the reader in imagination to gaze and wonder at the enormous pile. The foundations are 732 feet square, and cover a little less than thirteen acres of ground. From this base the pyramid rises to the height of 474 feet. Originally it was about thirty feet higher, and sheathed in a casing formed of horizontal blocks of granite hewn down to a uniform and polished surface, on every side, from the apex to the base. The king's chamber, the sepulchral cell in the centre, where the builder vainly sought to find a sure retreat for his last repose, is 34 feet in length, 19 in height, and 17 in breadth, enclosed in walls of polished granite.

This venerable pile had stood for several generations when Abraham went down into Egypt. While enjoying the favour of the king at Memphis, he gazed habitually upon this stupendous monument of human power, if he did not scale its awful heights. But from its summit now what a spectacle! East, west, north, and south, the Great Desert, in frightful desolation, unmitigated by a single shrub or leaf; and below, the majestic, mysterious Nile, pouring through this wide sea of death its floods of living, life-giving waters, and spreading out on either side, up to the very brow of the desert, a broad margin of verdure, "green,—unutterably green," and evoking indescribable fertility out of the most hopeless, hideous barrenness; a contrast without a parallel in the wide world.

II. (p. 39.)—The Sphinx.

South of the line of the Great Pyramid, at some distance below, lies, like a crouching lion, with paws extended, the wondrous Sphinx, chiselled out of the rock, and, like a solemn sentinel, gravely gazing on the silent scene below, and guarding the awful sanctuary above. His dimensions are enormous,—the length 130 feet, the neck and head 27 feet high, and the breast 33 feet in width. The head across the forehead is said by Pliny to be 102 feet in circumference. The forelegs extend 50 feet, and between the paws support an altar. There is something stupendous in the sight of that enormous head,—its vast projecting wig, its great ears, its open eyes, its vast cheeks, still fresh with their original *cosmetics*, and the immense projection of the lower part of the face. The features, though sadly marred, are benignant, expressive, and decidedly human, notwithstanding their colossal dimensions.

III. (p. 39.) The Passage of the Red Sea.

The waters of the Sea are extremely shoal for some distance below Suez. In low tide they are fordable for several miles, quite to the opposite shore. The merchantmen of India are obliged to come to anchor five or six miles below Suez and discharge their cargoes by lighters. Even opposite the frowning bluffs of the Ataka, eight miles below Suez, where the sea is six, eight, and ten miles wide, its greatest depth, according to the surveys of the East India Company, varies from forty to sixty and seventy feet. Now, to suppose, as many do, that the Israelites crossed the fords near the head-waters of the sea on the shoals laid bare by a strong north-east wind blowing down the bay at low tide, and that Pharaoh and his hosts were overwhelmed by the returning tide, is to degrade the miracle, to do violence to all the conditions of the narrative, and to annul the effect of this stupendous deliverance upon the nations who should be dismayed by report of it. In what sense were the children of Israel "entangled in the land" with an open ford before them across the sea? or the waters "a wall unto them on the right hand and on the left," so that "the waters stood upright as an heap, and the depths were congealed in the heart of the sea"? Whence the consternation and distress of the Israelites, or the dismay of the nations from afar at the report of their

deliverance?—"The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Terror and dread shall fall upon them." And why? Because the Israelites went in safety over the fords at low water, as is customary to this day; but the Egyptians in pursuit were drowned by the returning tide! Bonaparte himself crossed the sea at this very place, but narrowly escaped the catastrophe of Pharaoh by the return of the tide-waters. An English gentleman and author who had committed himself publicly to the defence of this theory, on examination of the ground at the same time with us, abandoned the theory as utterly untenable and absurd. All the representations of the Scriptures point to this as the crowning act of that mighty hand and outstretched arm by which the Lord led forth his people Israel and triumphed in the greatness of his excellence over Pharaoh and his hosts. The miraculous character of this passage is indicated not only in the songs of Moses and of Miriam, but everywhere in the Scriptures. Ex. xiv. 21, 22, 29; Josh. ii. 10, iv. 23; Ps. lx. 6, lxxiv. 13, lxxviii. 13, cvi. 9, cxxxvi. 13; Isa. lxiii. 11–13; 1 Cor. x. 1; Heb. xi. 29.

IV. (p. 47.)—Sterility of the Desert and of Palestine.

The desert, great and terrible as it was, must have once sustained a vegetation now entirely unknown. The family of Jacob, on going down into Egypt, even in a time of great dearth, took with them *their cattle*,—their sheep, goats, and neat cattle. Moses set his wife and his two sons each upon an ass, to return from Mount Horeb into Egypt. This domestic animal is indeed still found about certain watering-places in the desert, such as Wady Useit, Wady Feiran, and Mount Sinai; but who, at the present day, would traverse the desert with this animal as a beast of burden? The Israelites went in their exodus out into the desert with their flocks and herds, even very much cattle: these subsisted there for forty years, where now nothing but a continued miracle could sustain them.

The frequent and far-spread remains of former habitations, of cloisters, hermitages, walls, gardens, fields, and fountains, all indicate that the desert once sustained a population now altogether unknown. To the same effect also are the inscriptions around Sinai and Serbal, and in the Wady Mokatteb, sole surviving records of the people that once frequented these desert places.

All this is in total contrast, not to say contradiction, of all that meets the eye of the traveller in passing at the present time. With few exceptions, the country wears the aspect of unalleviated sterility and desolation. The fountains are few and far between. The rivers are turned into a wilderness, the water-springs into dry ground, and a fruitful land into barrenness. Who and what hath done this? Is it a judicial visitation from the Lord, or is it the operation of natural *causes, no less sure and certain in* their final results? The considerations which sustain the latter alternative are often suggested by Ritter, in the volumes of his great work on the Comparative Geography of the Sinaitic Desert and Palestine, of which the following may be taken as a summary.

"There is no doubt that the vegetation of the wadys has considerably decreased. In part, this must be an inevitable effect of the violence of the winter torrents. The trunks of palm-trees, washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced amongst those mountains, where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine; whilst the peculiar cause—the impregnation of salt—which has preserved the vestiges of the older vegetation there, has here, of course, no existence. The traces of such a destruction were pointed out to Burckhardt, on the eastern side of Mount Sinai, as having occurred within half a century before his visit; also to Wellstead, as having occurred near Tôr, in 1832. In fact, the same result has followed from the reckless waste of the Bedouin tribes,—reckless in destroying and careless in replenishing. A fire, a pipe lit under a grove of the desert-trees, may clear away the vegetation of a whole valley.

"Again, it is mentioned by Rüppell, that the acacia-trees have been, of late years, ruthlessly destroyed by the Bedouins for the sake of charcoal, especially since they have been compelled by the Pacha of Egypt to pay a tribute in charcoal for an assault committed on the Mecca caravan in the year 1823. Charcoal from the acacia is, in fact, the chief, perhaps, it might be said, the only, traffic of the peninsula. Camels are constantly met, loaded with this wood, on the way between Cairo and Suez. And as this probably has been carried on in great degree by the monks of the convent, it may account for the fact that, whereas in the valleys of the western and the eastern clusters this tree abounds more or less, yet in the central cluster itself, to which modern tradition certainly, and geographical considerations probably, point as the mountain of the burning 'thorn,' and the scene of the building of the Ark and all the utensils of the Tabernacle from this very wood, there is now not a single acacia to be seen. If this be so, the greater abundance of vegetation would, as is well known, have furnished a greater abundance of water; and this again would react on the vegetation, from which the means of subsistence would be procured. How much may be done by a careful use of such water and such soil as the desert supplies may be seen by the only two spots to which, now, a diligent and provident attention is paid,—namely, the gardens at the wells of Suez, and the gardens in the valleys of Gebel Mousa, under the care of the Greek monks of the Convent of St. Catherine. Even as late as the seventeenth century, if we may trust the expression of Monconys, the Wâdy er-Râheb in front of the convent, now entirely bare, was a vast green plain,"—"une grande campagne verte."

To these remarks we subjoin those of a distinguished American traveller on the sterility of Palestine:—"It

is quite certain, I think, that some portions of Palestine, once fertile, are now irreclaimable. The entire destruction of the wood that formerly covered the mountains, and the utter neglect of the terraces which supported the soil upon steep declivities, have given full scope to the rains, which have left many tracts of bare rock where formerly were vineyards and cornfields. It is likely, too, that the disappearance of trees from the higher grounds, where they invited and arrested the passing clouds, may have diminished the quantity of rain, and so have exposed the whole country, in a greater degree, to the evils of drought, and doomed some particular tracts to absolute sterility. Besides these, I do not recognise any permanent and invincible causes of barrenness, or any physical obstacles in the way of restoring this fine country to its pristine fertility. These causes are not peculiar to Palestine. They exist, perhaps to a still greater extent, in Greece, and the islands of the Archipelago, and in the mountainous regions of Asia Minor. The soil of the whole country has certainly deteriorated, under bad husbandry and the entire neglect of the means of improvement. But that a small degree of skill and industry would generally be sufficient to reclaim it, must be evident to every traveller who has observed the vineyards near Hebron and Bethlehem, and the gardens of Nabulous."

There can be no doubt that the denudation of mountains and hills and the prevailing lack of vegetation is a cause as well as effect of the prevailing sterility both of the Levant and Palestine. The mountains and highlands, crowned with primeval forests, were the original refrigerators and fertilizers of the valleys and plains below. They sustained a vast evaporation, which they condensed and returned, in fertilizing showers, fountains, and streams, to the plains at their bases. But the mountains of Greece, all of the Grecian Archipelago, all the southern slopes of Asia Minor, Lebanon and Anti-Lebanon, together with the hills of Palestine, all are treeless and bare,—no longer charging the atmosphere with moisture, nor sending down their streams bearing along vegetable matter, mixed with earth, to fertilize the plains and valleys below. They have lost the elements of fertility, and send down only desolating winter-torrents, mixed with the waste of barren heights, to spread barrenness over fields which once they enriched with their deposits.

Instead, however, of those bare, protruding, and parched rocks, we cannot doubt that the hills of Palestine once were crowned with groves of fruit-trees and forests. Now, therefore, as we traverse the country, we see, as the natural, the inevitable consequence of these treeless heights, waste unproductive land amidst indubitable evidences of fertility and of productions long since lost. Scattered over the wild wastes of Idumea, Edom, and the Great Desert, are found also ruins of cities, with proofs of careful cultivation, and indications of a fixed, industrious, and numerous population, who must have derived subsistence from regions which now only yield a scanty, precarious sustenance to a few wandering hordes. In view, therefore, of all these considerations, we cannot doubt that the resources of the Desert must have been much greater in the time of Moses to sustain the herds and flocks of the Israelites where now the stricken, starving camel drags on a miserable existence.

"Tantum ævi longinqua valet mutare vetustas."

But these causes, and the changes consequent upon them, are not peculiar to lands classic and sacred. They are working out the same results in our own country, in higher latitudes and under other climes. Many tracts of land, once fertile for tillage in our older States, now lie neglected by the ploughman, as fallow ground, fit only for the grazing of herds and flocks. No fact is better established in the statistics of our agriculture than that there has been, since the settlement of the whole Atlantic slope, a deterioration and diminution equivalent to 33 per cent. in its annual production. But even this soil, thin and bare, whether in the frozen regions of the North or on the sand plains of the sunny South, can, by a more skilful agriculture be restored to much of its former fertility, and return, if not in kind, at least in some good degree, the labours of the husbandman.

Palestine, then, that good land sought out by the Lord for his people, wherein they should lack nothing, —Palestine is not smitten of God with a miraculous sterility, hopeless and irreversible. It has a soil of exhaustless power of production. Under the fostering care of a government which should secure to the labourer the possession of his field and the fruits of his labours, it might, by returning civilization and industry, be restored to its original exuberant fertility. It might again become "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olives, and honey."

In this connection the remarks of Dr. Thomson, the American missionary, in his late work, are worthy of particular notice. Though referring to the plain of the coast, they are applicable to *the soil* of Palestine, whether from mountain, valley, or plain. "In reality, Philistia closely resembles some of the most beautiful regions of our own glorious West. True, it lacks our fine forests, and one misses our charming country-houses, with their orchards; but that is owing to the inhabitants. The country is equally lovely and no less fertile than the very best of the Mississippi Valley. Nay, owing to something in the nature of the soil or of the climate, or both, the sources of its fertility are even more inexhaustible than in any part of our own land. Without manure, and with a style of ploughing and general culture which would secure nothing but failure in America, this vast plain continues to produce splendid crops every year; and this, too, be it remembered, after forty centuries of such tillage."

A portion of the virgin soil near Jerusalem, selected for the author by Professor Roth, a gentleman of extraordinary skill and attainments in Natural Science, has just been subjected to a most careful analysis by Dr. T. A. Genth, of Philadelphia, the results of which are given as presented in Professor Osborn's work on Palestine. It exhibits the exhaustless resources of that good land wherein one, with proper culture, might, according to the promise, still "eat bread without scarceness."

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Loadicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

never wronged me at all; how, then, can I blaspheme my King and my Saviour?' And when the proconsul, nevertheless, still insisted and said, 'Swear by the genius of Cæsar,' he answered, 'If thou art so confident as to expect that I should swear by what thou callest the genius of Cæsar, hear me freely professing unto thee, *I am a Christian!*'

"The proconsul then said, 'I have the wild beasts ready; to those I will cast thee, unless thou repent.' He answered. 'Call for them then, for we Christians are fixed in our minds not to change from good to evil.' The proconsul added, 'Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent.' Polycarp answered, 'Thou threatenest me with fire which burns for an hour, and in a little time is extinguished; for thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly.'

"When the pile was ready, Polycarp, laying aside his upper garments, and loosing his girdle, endeavoured also to loose his sandals, which aforetime he was not wont to do, forasmuch as always every one of the faithful that was about him contended who should soonest do it for him. Immediately, they put upon him the instruments which were prepared for the pile; but when they would have nailed him to the stake, he said, 'Leave me thus, for He who hath given me strength to endure the fire, will also enable me, without your securing me by nails, to remain unmovable in the pile.'"

The place of the martyrdom of Polycarp is believed to have been the stadium, or possibly the theatre, of which some ruins remain, above the town, under the steepest part of the Castle Hill.

A church was organized, in the year 1854, by the American missionaries at Smyrna.

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and includes a space of about eight acres. Facing the south-east is a wall of hewn stone, a hundred feet deep, built into the rock, which helps to form a spacious area, where, anciently, stood a temple visible everywhere from the plain of the Caicus, and even from the sea beyond. On the north and west sides, the descent is almost perpendicular into a deep, narrow valley. Through this runs a rivulet, with a great aqueduct of lofty arches at one extremity, and at the other a massive pile, filling the whole valley, and forming with it a *naumachia*, or place for the exhibition of sea-fights. When the stream occupied only its natural bed, and the interior was dry, it was probably used for chariot races and gymnastic exercises. Still lower down is a work apparently of Roman origin, being a hollow cylinder of brick, at lest thirty feet in diameter, for the passage of the rivulet, and, as some think, answering at one period the purpose of common sewers, certainly much resembling those of Rome.

"At the eastern extremity of the hill are remains of a theatre, whose entrances still are standing. Its area, however, is filled with houses and small gardens against the sloping sides, where the semicircular seats rose one above another."

About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the papyrus shrub had not yet begun to be exported from Egypt, sheep and goats' skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena* or parchment. Parchment, however, seems to have been in use at an earlier period with the Persians and Ionians; but it may have been improved and brought into more general use at Pergamos. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra.

When or by whom the church at Pergamos was founded is not known. The city seems to have been exceedingly corrupt—the very seat of Satan, according to the Apocalyptic epistle. The fate of the church at Pergamos is now unknown. The city has still a population of about 15,000, chiefly Turks. No missionary efforts have been encouraged here for

the restoration of the gospel of Christ. No Antipas remains a faithful witness for Christ. The church of St. John is in ruins; and the fanes of Jupiter, of Diana, of Esculapius, and of Venus, are prostrate in the dust. The minarets of nine or ten mosques show that the god of Mohammed almost alone dwelleth here, where Satan's seat is.

THYATIRA.

This city, the fourth of the seven churches, is between fifty and sixty miles north-east from Smyrna, and forty or fifty south-east from Pergamos, in the midst of an extensive plain, eighteen miles in breadth, around the head-waters of the northern branch of the Hermus, and contains a population of 6000 or 7000 inhabitants. In a distant view it appears embosomed in cypruses, poplar, and other trees, through which domes and minarets of mosques and dwelling-houses appear. An amphitheatre of hills rises at the distance of a few miles behind, from which abundant streams of water descend to fertilize the gardens and impart a delightful coolness during the summer months. The inhabitants are still celebrated, as in former times, for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth. Lydia, a seller of purple, converted by the apostle Paul at Philippi, Acts xvi. 14, 15, 40, was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

Some efforts have been made by the American missionaries to plant anew the gospel in Thyatira, who say, "We trust it has taken root in Thyatira, and if it can be properly watered, we hope for good fruit."

SARDIS.

The ruins of this celebrated city are found on the left bank of the Hermus, and at the foot of Mount Tmolus, about thirty miles south-east from Thyatira, and a little more than fifty south-east from Smyrna. The valley of the Hermus and its tributary, the Pactolus, around the lofty Tmolus, presents a site of incomparable beauty for a city, beneath which Sardis lies entombed, the splendid and opulent capital of the kings of Lydia, of Crœsus, the last of her kings, and the richest of monarchs. Cyrus, B. C. 548, with an army of 196,000, conquered this voluptuous prince with an army of 420,000, and gathered the richest spoils that victory ever won from a vanquished foe. The treasure which Crœsus delivered up to Cyrus has been computed at the enormous sum of 631,320,000 dollars.

"I know thy works, that thou hast a name that thou livest and art dead." As was thus said of the degenerate church of Sardis, so of the city itself. A few miserable huts occupy its place. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Crœsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish. A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

"Little now remains of the walls of the Acropolis. Earthquakes, the elements, and time, are fast destroying its crown of glory. Its western side, a frightful pass of many hundred feet, exhibits probably a very different appearance from what it did when besieged by the Persians. Cyrus, we are told, had offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeding, the Persians became masters of the place."

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the

wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth, but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away. There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."

PHILADELPHIA.

Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

LAODICEA.

Laodicea lay south by east from Philadelphia, and about 100 miles south-east from Smyrna, and 130 east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras, Col. iv. 12, 13, and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as

to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where every thing whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

COLOSSE AND HIERAPOLIS.

These two cities, having been in the immediate vicinity of Laodicea, and associated together by the apostle Paul, Col. ii. 1; iv. 13, 15, 16, may be noticed in this connection. Colosse is about fifteen miles east from Laodicea, on the Lycus, not far from its confluence with the Meander. The huge range of Mount Cadmus rises immediately behind the village, close to which there is, in the mountain, an immense chasm, nearly perpendicular, which affords an outlet for a wild mountain torrent. The ruins of an old castle stand on the summit of the rock which forms the left side of this chasm. There are some traces of ruins and fragments of stone in the neighbourhood, but barely sufficient to attest the existence of an ancient site. The severed heights of Mount Cadmus rise on the left hand, lofty and perpendicular, crowned with forests; in some parts clothed with pines, in others bare of soil, with immense caverns and chasms. The mountain torrent which breaks through the chasm of the Cadmus finds its way in a few miles to the Lycus. There are also several other wide and deep watercourses, worn by the floods of Cadmus, which must at times be terrific, though their beds are dry in summer. The Lycus, near Colosse, sinks into the ground, from which it emerges again at the distance of more than a mile. Soon after the date of Paul's Epistle to the Colossians, this city, with Laodicea and Hierapolis, were destroyed by an earthquake, but they were again rebuilt.

Ten or fifteen miles from Laodicea, and about fifteen from Colosse, stood Hierapolis, the *Sacred City*, of which mention is but once made in the New Testament. Col. iv. 12, 13. Its name, its position, and its importance, all are derived from its hot mineral springs. These waters hold in solution an immense quantity of the carbonate of lime, which the waters deposit in the form of incrustations on every thing with which they come in contact, which give to the place an appearance singularly unique and characteristic.

"The springs extend over a considerable surface, and are of different degrees of warmth. We found, on trying the principal, that in some places they were quite as hot as one could comfortably bear. The quantity of water which flows from them all is sufficient to form a considerable stream. What are all their chemical properties, and for what particular diseases they are most beneficial, is not well known.

"Next to the white cliffs and mineral waters of Hierapolis, one of the most striking objects is the field of *Sarcophagi*, covering, perhaps, the space of half a mile. These are to be seen both with and without their lids. Some, too, are sculptured, and others have inscriptions. A few occur in the form of a small building with pillars. Many of them, no doubt, were constructed for those who came from abroad, to see if, perchance, the flickering lamp of life might for a little longer 'hold out to burn.' Along with these houses of the dead, it is pleasant also to find the remains of two or three Christian churches, and to feel assured that from the myriads once here entombed, a few at least shall awake to everlasting life.

"But the principal ruins are the theatre and the gymnasium. The former, on the eastern side of the hill, is in an admirable state of preservation; its marble seats, thirteen vaulted entrances, and the proscenium being perfect. Its diameter is about three hundred and fifty feet. Fragments of sculpture, in Roman rather than Grecian style, lie round about. The seats are three feet broad, and a foot and a half high, and had hollow vessels of copper underneath to reverberate the sound, so that 40,000 persons might hear the performers. Chandler found in one part of the theatre, a hundred years since, a short inscription, in which Apollo, the leader, is prayed to be propitious; and in another compartment, an encomium in verse, as follows: 'Hail, golden city, Hierapolis; the spot to be preferred before any in wide Asia, revered for the rills of the nymphs; adorned with splendour.'

"Time would fail, nor would it interest to detail the numerous ruins which cover an extent of four or five miles. Removed from the coast, they could not

be plundered by sea; and when the healing effects of the waters no longer derived any aid from pagan superstition, there were no local causes to raise up a modern town which should make a demand on its materials for building."

Gibbon has sketched, with his characteristic force, the condition of the seven churches. "Of Ephesus the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

"The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mohammed is invoked in the mosques of Thy and Pergamos; and the populousness of Smyr supported by the foreign trade of Franks and menians.

"Philadelphia alone has been preserved by phecy or courage. At a distance from the sea gotten by the emperors, encompassed on all sid the Turks, her valiant citizens defended their rel and freedom above fourscore years, and, at le capitulated with the proudest of the Otto Among the Greek colonies and churches of Philadelphia is still erect—a column in a sce ruins."

CONCLUSION.

THE preparation of this compend was undertaken in the hope of commending to the reader the study of the history and geography of the Bible as one of its most instructive and endearing literary attractions. By these means especially may the young be won to a more interested and profitable perusal of the Word of God, and by his grace may learn what power divine it has to enrich the mind, to refine the taste, to rejoice the heart, and to convert the soul. To each earnest student of the Bible, who, like the merchantman seeking for goodly pearls, searches for them on this exhaustless strand, it offers the sure promise of true riches, while it makes him a wiser, holier, happier man. Nor can the author of this humble effort to illustrate one of the attractions of the Bible, express a purer wish for himself an reader of this work than that each may be dra a closer study of the Book of God.

Anoint mine eyes,
  O holy Dove!
That I may prize
  This book of love.

Unstop mine ear,
  Made deaf by sin,
That I may hear
  Thy voice within.

Break my hard heart,
  Jesus, my Lord:
In th' inmost part
  Hide thy sweet word.

APPENDIX.

I. (p. 39.)—The Pyramids.

These, as the earliest, the loftiest, the largest, the most stupendous of the works of man, deserve, in this connection, a passing notice. High on the lofty ramparts of the Libyan Desert, overhanging the meadows of the Nile, they rest, like the perpetual hills, in settled tranquillity on their rocky bases. In stern and gloomy grandeur they have survived the waste of ages, while cities have risen, flourished, and fallen on the plains below, and will survive all the ravages of time in their mountain-masses until the mountains themselves shall depart and the hills be removed. They extend from the great Pyramid of Gizeh to Dashûr, a distance of twenty miles. Between these extreme groups, at unequal distances, are those of Abusir and Sakhara, near Memphis. In utter despair of giving the reader any just impression of the vast dimensions of the great Pyramid of Cheops, we must content ourselves with the usual statistics, and leave the reader in imagination to gaze and wonder at the enormous pile. The foundations are 732 feet square, and cover a little less than thirteen acres of ground. From this base the pyramid rises to the height of 474 feet. Originally it was about thirty feet higher, and sheathed in a casing formed of horizontal blocks of granite hewn down to a uniform and polished surface, on every side, from the apex to the base. The king's chamber, the sepulchral cell in the centre, where the builder vainly sought to find a sure retreat for his last repose, is 34 feet in length, 19 in height, and 17 in breadth, enclosed in walls of polished granite.

This venerable pile had stood for several generations when Abraham went down into Egypt. While enjoying the favour of the king at Memphis, he gazed habitually upon this stupendous monument of human power, if he did not scale its awful heights. But from its summit now what a spectacle! East, west, north, and south, the Great Desert, in frightful desolation, unmitigated by a single shrub or leaf; and below, the majestic, mysterious Nile, pouring through this wide sea of death its floods of living, life-giving waters, and spreading out on either side, up to the very brow of the desert, a broad margin of verdure, "green,—unutterably green," and evoking indescribable fertility out of the most hopeless, hideous barrenness; a contrast without a parallel in the wide world.

II. (p. 39.)—The Sphinx.

South of the line of the Great Pyramid, at some distance below, lies, like a crouching lion, with paws extended, the wondrous Sphinx, chiselled out of the rock, and, like a solemn sentinel, gravely gazing on the silent scene below, and guarding the awful sanctuary above. His dimensions are enormous,—the length 130 feet, the neck and head 27 feet high, and the breast 33 feet in width. The head across the forehead is said by Pliny to be 102 feet in circumference. The forelegs extend 50 feet, and between the paws support an altar. There is something stupendous in the sight of that enormous head,—its vast projecting wig, its great ears, its open eyes, its vast cheeks, still fresh with their original *cosmetics*, and the immense projection of the lower part of the face. The features, though sadly marred, are benignant, expressive, and decidedly human, notwithstanding their colossal dimensions.

III. (p. 39.) The Passage of the Red Sea.

The waters of the Sea are extremely shoal for some distance below Suez. In low tide they are fordable for several miles, quite to the opposite shore. The merchantmen of India are obliged to come to anchor five or six miles below Suez and discharge their cargoes by lighters. Even opposite the frowning bluffs of the Ataka, eight miles below Suez, where the sea is six, eight, and ten miles wide, its greatest depth, according to the surveys of the East India Company, varies from forty to sixty and seventy feet. Now, to suppose, as many do, that the Israelites crossed the fords near the head-waters of the sea on the shoals laid bare by a strong north-east wind blowing down the bay at low tide, and that Pharaoh and his hosts were overwhelmed by the returning tide, is to degrade the miracle, to do violence to all the conditions of the narrative, and to annul the effect of this stupendous deliverance upon the nations who should be dismayed by report of it. In what sense were the children of Israel "entangled in the land" with an open ford before them across the sea? or the waters "a wall unto them on the right hand and on the left," so that "the waters stood upright as an heap, and the depths were congealed in the heart of the sea"? Whence the consternation and distress of the Israelites, or the dismay of the nations from afar at the report of their

deliverance?—"The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Terror and dread shall fall upon them." And why? Because the Israelites went in safety over the fords at low water, as is customary to this day; but the Egyptians in pursuit were drowned by the returning tide! Bonaparte himself crossed the sea at this very place, but narrowly escaped the catastrophe of Pharaoh by the return of the tide-waters. An English gentleman and author who had committed himself publicly to the defence of this theory, on examination of the ground at the same time with us, abandoned the theory as utterly untenable and absurd. All the representations of the Scriptures point to this as the crowning act of that mighty hand and outstretched arm by which the Lord led forth his people Israel and triumphed in the greatness of his excellence over Pharaoh and his hosts. The miraculous character of this passage is indicated not only in the songs of Moses and of Miriam, but everywhere in the Scriptures. Ex. xiv. 21, 22, 29; Josh. ii. 10, iv. 23; Ps. lx. 6, lxxiv. 13, lxxviii. 13, cvi. 9, cxxxvi. 13; Isa. lxiii. 11–13; 1 Cor. x. 1; Heb. xi. 29.

IV. (p. 47.)—Sterility of the Desert and of Palestine.

The desert, great and terrible as it was, must have once sustained a vegetation now entirely unknown. The family of Jacob, on going down into Egypt, even in a time of great dearth, took with them *their cattle*,—their sheep, goats, and neat cattle. Moses set his wife and his two sons each upon an ass, to return from Mount Horeb into Egypt. This domestic animal is indeed still found about certain watering-places in the desert, such as Wady Useit, Wady Feiran, and Mount Sinai; but who, at the present day, would traverse the desert with this animal as a beast of burden? The Israelites went in their exodus out into the desert with their flocks and herds, even very much cattle: these subsisted there for forty years, where now nothing but a continued miracle could sustain them.

The frequent and far-spread remains of former habitations, of cloisters, hermitages, walls, gardens, fields, and fountains, all indicate that the desert once sustained a population now altogether unknown. To the same effect also are the inscriptions around Sinai and Serbal, and in the Wady Mokatteb, sole surviving records of the people that once frequented these desert places.

All this is in total contrast, not to say contradiction, of all that meets the eye of the traveller in passing at the present time. With few exceptions, the country wears the aspect of unalleviated sterility and desolation. The fountains are few and far between. The rivers are turned into a wilderness, the water-springs into dry ground, and a fruitful land into barrenness. Who and what hath done this? Is it a judicial visitation from the Lord, or is it the operation of natural *causes, no less sure and certain in their final results?* The considerations which sustain the latter alternative are often suggested by Ritter, in the volumes of his great work on the Comparative Geography of the Sinaitic Desert and Palestine, of which the following may be taken as a summary.

"There is no doubt that the vegetation of the wadys has considerably decreased. In part, this must be an inevitable effect of the violence of the winter torrents. The trunks of palm-trees, washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced amongst those mountains, where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine; whilst the peculiar cause—the impregnation of salt—which has preserved the vestiges of the older vegetation there, has here, of course, no existence. The traces of such a destruction were pointed out to Burckhardt, on the eastern side of Mount Sinai, as having occurred within half a century before his visit; also to Wellstead, as having occurred near Tôr, in 1832. In fact, the same result has followed from the reckless waste of the Bedouin tribes,—reckless in destroying and careless in replenishing. A fire, a pipe lit under a grove of the desert-trees, may clear away the vegetation of a whole valley.

"Again, it is mentioned by Rüppell, that the acacia-trees have been, of late years, ruthlessly destroyed by the Bedouins for the sake of charcoal, especially since they have been compelled by the Pacha of Egypt to pay a tribute in charcoal for an assault committed on the Mecca caravan in the year 1823. Charcoal from the acacia is, in fact, the chief, perhaps, it might be said, the only, traffic of the peninsula. Camels are constantly met, loaded with this wood, on the way between Cairo and Suez. And as this probably has been carried on in great degree by the monks of the convent, it may account for the fact that, whereas in the valleys of the western and the eastern clusters this tree abounds more or less, yet in the central cluster itself, to which modern tradition certainly, and geographical considerations probably, point as the mountain of the burning 'thorn,' and the scene of the building of the Ark and all the utensils of the Tabernacle from this very wood, there is now not a single acacia to be seen. If this be so, the greater abundance of vegetation would, as is well known, have furnished a greater abundance of water; and this again would react on the vegetation, from which the means of subsistence would be procured. How much may be done by a careful use of such water and such soil as the desert supplies may be seen by the only two spots to which, now, a diligent and provident attention is paid,—namely, the gardens at the wells of Suez, and the gardens in the valleys of Gebel Mousa, under the care of the Greek monks of the Convent of St. Catherine. Even as late as the seventeenth century, if we may trust the expression of Monconys, the Wâdy er-Râheb in front of the convent, now entirely bare, was a vast green plain,"—"une grande campagne verte."

To these remarks we subjoin those of a distinguished American traveller on the sterility of Palestine:—"It

is quite certain, I think, that some portions of Palestine, once fertile, are now irreclaimable. The entire destruction of the wood that formerly covered the mountains, and the utter neglect of the terraces which supported the soil upon steep declivities, have given full scope to the rains, which have left many tracts of bare rock where formerly were vineyards and cornfields. It is likely, too, that the disappearance of trees from the higher grounds, where they invited and arrested the passing clouds, may have diminished the quantity of rain, and so have exposed the whole country, in a greater degree, to the evils of drought, and doomed some particular tracts to absolute sterility. Besides these, I do not recognise any permanent and invincible causes of barrenness, or any physical obstacles in the way of restoring this fine country to its pristine fertility. These causes are not peculiar to Palestine. They exist, perhaps to a still greater extent, in Greece, and the islands of the Archipelago, and in the mountainous regions of Asia Minor. The soil of the whole country has certainly deteriorated, under bad husbandry and the entire neglect of the means of improvement. But that a small degree of skill and industry would generally be sufficient to reclaim it, must be evident to every traveller who has observed the vineyards near Hebron and Bethlehem, and the gardens of Nabulous."

There can be no doubt that the denudation of mountains and hills and the prevailing lack of vegetation is a cause as well as effect of the prevailing sterility both of the Levant and Palestine. The mountains and highlands, crowned with primeval forests, were the original refrigerators and fertilizers of the valleys and plains below. They sustained a vast evaporation, which they condensed and returned, in fertilizing showers, fountains, and streams, to the plains at their bases. But the mountains of Greece, all of the Grecian Archipelago, all the southern slopes of Asia Minor, Lebanon and Anti-Lebanon, together with the hills of Palestine, all are treeless and bare,—no longer charging the atmosphere with moisture, nor sending down their streams bearing along vegetable matter, mixed with earth, to fertilize the plains and valleys below. They have lost the elements of fertility, and send down only desolating winter-torrents, mixed with the waste of barren heights, to spread barrenness over fields which once they enriched with their deposits.

Instead, however, of those bare, protruding, and parched rocks, we cannot doubt that the hills of Palestine once were crowned with groves of fruit-trees and forests. Now, therefore, as we traverse the country, we see, as the natural, the inevitable consequence of these treeless heights, waste unproductive land amidst indubitable evidences of fertility and of productions long since lost. Scattered over the wild wastes of Idumea, Edom, and the Great Desert, are found also ruins of cities, with proofs of careful cultivation, and indications of a fixed, industrious, and numerous population, who must have derived subsistence from regions which now only yield a scanty, precarious sustenance to a few wandering hordes. In view, therefore, of all these considerations, we cannot doubt that the resources of the Desert must have been much greater in the time of Moses to sustain the herds and flocks of the Israelites where now the stricken, starving camel drags on a miserable existence.

"Tantum evi longinqua valet mutare vetustas."

But these causes, and the changes consequent upon them, are not peculiar to lands classic and sacred. They are working out the same results in our own country, in higher latitudes and under other climes. Many tracts of land, once fertile for tillage in our older States, now lie neglected by the ploughman, as fallow ground, fit only for the grazing of herds and flocks. No fact is better established in the statistics of our agriculture than that there has been, since the settlement of the whole Atlantic slope, a deterioration and diminution equivalent to 33 per cent. in its annual production. But even this soil, thin and bare, whether in the frozen regions of the North or on the sand plains of the sunny South, can, by a more skilful agriculture be restored to much of its former fertility, and return, if not in kind, at least in some good degree, the labours of the husbandman.

Palestine, then, that good land sought out by the Lord for his people, wherein they should lack nothing, —Palestine is not smitten of God with a miraculous sterility, hopeless and irreversible. It has a soil of exhaustless power of production. Under the fostering care of a government which should secure to the labourer the possession of his field and the fruits of his labours, it might, by returning civilization and industry, be restored to its original exuberant fertility. It might again become "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olives, and honey."

In this connection the remarks of Dr. Thomson, the American missionary, in his late work, are worthy of particular notice. Though referring to the plain of the coast, they are applicable to *the soil* of Palestine, whether from mountain, valley, or plain. "In reality, Philistia closely resembles some of the most beautiful regions of our own glorious West. True, it lacks our fine forests, and one misses our charming country-houses, with their orchards; but that is owing to the inhabitants. The country is equally lovely and no less fertile than the very best of the Mississippi Valley. Nay, owing to something in the nature of the soil or of the climate, or both, the sources of its fertility are even more inexhaustible than in any part of our own land. Without manure, and with a style of ploughing and general culture which would secure nothing but failure in America, this vast plain continues to produce splendid crops every year; and this, too, be it remembered, after forty centuries of such tillage."

A portion of the virgin soil near Jerusalem, selected for the author by Professor Roth, a gentleman of extraordinary skill and attainments in Natural Science, has just been subjected to a most careful analysis by Dr. T. A. Genth, of Philadelphia, the results of which are given as presented in Professor Osborn's work on Palestine. It exhibits the exhaustless resources of that good land wherein one, with proper culture, might, according to the promise, still "eat bread without scarceness."

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep comm with that of the great apostle, tastes the bliss of heaven, where the wicked cease from ling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the movements of our vessel disturbed, that we ready to conclude none but a solitary her most could be a tenant of the place. But wh came to anchor in the principal haven, we cou cern, by the light of the moon, a considerable ber of the *magazines* and *bakkalia*, or storag grocery shops, that abound in the towns, and cially at the *scalas*, or landing-places in the L Farther distant also were dwelling-houses, ar neatly whitewashed chapels, which impart s turesque an appearance to many of the Greek is

"When the morning dawned, the monast St. John was to be seen rising, like a castle, summit of one of the highest hills, from the of a walled town of 400 or 500 houses. H up the mountain were several buildings in a r state, around and covering what the tradition island affirms to be the very spot where the fa disciple 'was in the spirit,' and in the visi earth beheld the glories of heaven. Without crediting or totally rejecting the truth of such tionary testimony, it was sufficient for us th were doubtless in the same harbour which J tered, and were looking out upon the same g scene on which his eyes rested, when gazing direction of his persecuted flock, now left wit shepherd.

"Venerable old man! what a sweet and h terest is attached to his history. His youthfu had been spent on the banks of the Jorda around the secluded lake of Gennesaret. Th the humble employment of a fisherman, he con with James, his brother, until at the Saviou they arose, left all, and followed him to 'b fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three islands, Lesbos, Chios, and Samos, lying o western coast of Asia Minor, over against th

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

never wronged me at all; how, then, can I blaspheme my King and my Saviour?' And when the proconsul, nevertheless, still insisted and said, 'Swear by the genius of Cæsar,' he answered, 'If thou art so confident as to expect that I should swear by what thou callest the genius of Cæsar, hear me freely professing unto thee, *I am a Christian!*'

"The proconsul then said, 'I have the wild beasts ready; to those I will cast thee, unless thou repent.' He answered. 'Call for them then, for we Christians are fixed in our minds not to change from good to evil.' The proconsul added, 'Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent.' Polycarp answered, 'Thou threatenest me with fire which burns for an hour, and in a little time is extinguished; for thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly.'

"When the pile was ready, Polycarp, laying aside his upper garments, and loosing his girdle, endeavoured also to loose his sandals, which aforetime he was not wont to do, forasmuch as always every one of the faithful that was about him contended who should soonest do it for him. Immediately, they put upon him the instruments which were prepared for the pile; but when they would have nailed him to the stake, he said, 'Leave me thus, for He who hath given me strength to endure the fire, will also enable me, without your securing me by nails, to remain unmovable in the pile.'"

The place of the martyrdom of Polycarp is believed to have been the stadium, or possibly the theatre, of which some ruins remain, above the town, under the steepest part of the Castle Hill.

A church was organized, in the year 1854, by the American missionaries at Smyrna.

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and includes a space of about eight acres. Facing the south-east is a wall of hewn stone, a hundred feet deep, built into the rock, which helps to form a spacious area, where, anciently, stood a temple visible everywhere from the plain of the Caicus, and even from the sea beyond. On the north and west sides, the descent is almost perpendicular into a deep, narrow valley. Through this runs a rivulet, with a great aqueduct of lofty arches at one extremity, and at the other a massive pile, filling the whole valley, and forming with it a *naumachia*, or place for the exhibition of sea-fights. When the stream occupied only its natural bed, and the interior was dry, it was probably used for chariot races and gymnastic exercises. Still lower down is a work apparently of Roman origin, being a hollow cylinder of brick, at lest thirty feet in diameter, for the passage of the rivulet, and, as some think, answering at one period the purpose of common sewers, certainly much resembling those of Rome.

"At the eastern extremity of the hill are remains of a theatre, whose entrances still are standing. Its area, however, is filled with houses and small gardens against the sloping sides, where the semicircular seats rose one above another."

About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the papyrus shrub had not yet begun to be exported from Egypt, sheep and goats' skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena* or parchment. Parchment, however, seems to have been in use at an earlier period with the Persians and Ionians; but it may have been improved and brought into more general use at Pergamos. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra.

When or by whom the church at Pergamos was founded is not known. The city seems to have been exceedingly corrupt—the very seat of Satan, according to the Apocalyptic epistle. The fate of the church at Pergamos is now unknown. The city has still a population of about 15,000, chiefly Turks. No missionary efforts have been encouraged here for

the restoration of the gospel of Christ. No Antipas remains a faithful witness for Christ. The church of St. John is in ruins; and the fanes of Jupiter, of Diana, of Esculapius, and of Venus, are prostrate in the dust. The minarets of nine or ten mosques show that the god of Mohammed almost alone dwelleth here, where Satan's seat is.

THYATIRA.

This city, the fourth of the seven churches, is between fifty and sixty miles north-east from Smyrna, and forty or fifty south-east from Pergamos, in the midst of an extensive plain, eighteen miles in breadth, around the head-waters of the northern branch of the Hermus, and contains a population of 6000 or 7000 inhabitants. In a distant view it appears embosomed in cypruses, poplar, and other trees, through which domes and minarets of mosques and dwelling-houses appear. An amphitheatre of hills rises at the distance of a few miles behind, from which abundant streams of water descend to fertilize the gardens and impart a delightful coolness during the summer months. The inhabitants are still celebrated, as in former times, for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth. Lydia, a seller of purple, converted by the apostle Paul at Philippi, Acts xvi. 14, 15, 40, was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

Some efforts have been made by the American missionaries to plant anew the gospel in Thyatira, who say, "We trust it has taken root in Thyatira, and if it can be properly watered, we hope for good fruit."

SARDIS.

The ruins of this celebrated city are found on the left bank of the Hermus, and at the foot of Mount Tmolus, about thirty miles south-east from Thyatira, and a little more than fifty south-east from Smyrna. The valley of the Hermus and its tributary, the Pactolus, around the lofty Tmolus, presents a site of incomparable beauty for a city, beneath which Sardis lies entombed, the splendid and opulent capital of the kings of Lydia, of Crœsus, the last of her kings, and the richest of monarchs. Cyrus, B. C. 548, with an army of 196,000, conquered this voluptuous prince with an army of 420,000, and gathered the richest spoils that victory ever won from a vanquished foe. The treasure which Crœsus delivered up to Cyrus has been computed at the enormous sum of 631,320,000 dollars.

"I know thy works, that thou hast a name that thou livest and art dead." As was thus said of the degenerate church of Sardis, so of the city itself. A few miserable huts occupy its place. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Crœsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish. A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

"Little now remains of the walls of the Acropolis. Earthquakes, the elements, and time, are fast destroying its crown of glory. Its western side, a frightful pass of many hundred feet, exhibits probably a very different appearance from what it did when besieged by the Persians. Cyrus, we are told, had offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeding, the Persians became masters of the place."

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the

wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth, but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away. There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."

PHILADELPHIA.

Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

LAODICEA.

Laodicea lay south by east from Philadelphia, and about 100 miles south-east from Smyrna, and 130 east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras, Col. iv. 12, 13, and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as

to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where every thing whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

COLOSSE AND HIERAPOLIS.

These two cities, having been in the immediate vicinity of Laodicea, and associated together by the apostle Paul, Col. ii. 1; iv. 13, 15, 16, may be noticed in this connection. Colosse is about fifteen miles east from Laodicea, on the Lycus, not far from its confluence with the Meander. The huge range of Mount Cadmus rises immediately behind the village, close to which there is, in the mountain, an immense chasm, nearly perpendicular, which affords an outlet for a wild mountain torrent. The ruins of an old castle stand on the summit of the rock which forms the left side of this chasm. There are some traces of ruins and fragments of stone in the neighbourhood, but barely sufficient to attest the existence of an ancient site. The severed heights of Mount Cadmus rise on the left hand, lofty and perpendicular, crowned with forests; in some parts clothed with pines, in others bare of soil, with immense caverns and chasms. The mountain torrent which breaks through the chasm of the Cadmus finds its way in a few miles to the Lycus. There are also several other wide and deep watercourses, worn by the floods of Cadmus, which must at times be terrific, though their beds are dry in summer. The Lycus, near Colosse, sinks into the ground, from which it emerges again at the distance of more than a mile. Soon after the date of Paul's Epistle to the Colossians, this city, with Laodicea and Hierapolis, were destroyed by an earthquake, but they were again rebuilt.

Ten or fifteen miles from Laodicea, and about fifteen from Colosse, stood Hierapolis, the *Sacred City*, of which mention is but once made in the New Testament. Col. iv. 12, 13. Its name, its position, and its importance, all are derived from its hot mineral springs. These waters hold in solution an immense quantity of the carbonate of lime, which the waters deposit in the form of incrustations on every thing with which they come in contact, which give to the place an appearance singularly unique and characteristic.

"The springs extend over a considerable surface, and are of different degrees of warmth. We found, on trying the principal, that in some places they were quite as hot as one could comfortably bear. The quantity of water which flows from them all is sufficient to form a considerable stream. What are all their chemical properties, and for what particular diseases they are most beneficial, is not well known.

"Next to the white cliffs and mineral waters of Hierapolis, one of the most striking objects is the field of *Sarcophagi*, covering, perhaps, the space of half a mile. These are to be seen both with and without their lids. Some, too, are sculptured, and others have inscriptions. A few occur in the form of a small building with pillars. Many of them, no doubt, were constructed for those who came from abroad, to see if, perchance, the flickering lamp of life might for a little longer 'hold out to burn.' Along with these houses of the dead, it is pleasant also to find the remains of two or three Christian churches, and to feel assured that from the myriads once here entombed, a few at least shall awake to everlasting life.

"But the principal ruins are the theatre and the gymnasium. The former, on the eastern side of the hill, is in an admirable state of preservation; its marble seats, thirteen vaulted entrances, and the proscenium being perfect. Its diameter is about three hundred and fifty feet. Fragments of sculpture, in Roman rather than Grecian style, lie round about. The seats are three feet broad, and a foot and a half high, and had hollow vessels of copper underneath to reverberate the sound, so that 40,000 persons might hear the performers. Chandler found in one part of the theatre, a hundred years since, a short inscription, in which Apollo, the leader, is prayed to be propitious; and in another compartment, an encomium in verse, as follows: 'Hail, golden city, Hierapolis; the spot to be preferred before any in wide Asia, revered for the rills of the nymphs; adorned with splendour.'

"Time would fail, nor would it interest to detail the numerous ruins which cover an extent of four or five miles. Removed from the coast, they could not

be plundered by sea; and when the healing effects of the waters no longer derived any aid from pagan superstition, there were no local causes to raise up a modern town which should make a demand on its materials for building."

Gibbon has sketched, with his characteristic force, the condition of the seven churches. "Of Ephesus the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

"The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mohammed is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of Franks and Armenians.

"Philadelphia alone has been preserved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and, at length, capitulated with the proudest of the Ottomans Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

CONCLUSION.

THE preparation of this compend was undertaken in the hope of commending to the reader the study of the history and geography of the Bible as one of its most instructive and endearing literary attractions. By these means especially may the young be won to a more interested and profitable perusal of the Word of God, and by his grace may learn what power divine it has to enrich the mind, to refine the taste, to rejoice the heart, and to convert the soul. To each earnest student of the Bible, who, like the merchantman seeking for goodly pearls, searches for them on this exhaustless strand, it offers the sure promise of true riches, while it makes him a wiser, holier, happier man. Nor can the author of this humble effort to illustrate one of the attractions of the Bible, express a purer wish for himself and the reader of this work than that each may be drawn to a closer study of the Book of God.

Anoint mine eyes,
  O holy Dove!
That I may prize
  This book of love.

Unstop mine ear,
  Made deaf by sin,
That I may hear
  Thy voice within.

Break my hard heart,
  Jesus, my Lord:
In th' inmost part
  Hide thy sweet word.

APPENDIX.

I. (p. 39.)—The Pyramids.

These, as the earliest, the loftiest, the largest, the most stupendous of the works of man, deserve, in this connection, a passing notice. High on the lofty ramparts of the Libyan Desert, overhanging the meadows of the Nile, they rest, like the perpetual hills, in settled tranquillity on their rocky bases. In stern and gloomy grandeur they have survived the waste of ages, while cities have risen, flourished, and fallen on the plains below, and will survive all the ravages of time in their mountain-masses until the mountains themselves shall depart and the hills be removed. They extend from the great Pyramid of Gizeh to Dashûr, a distance of twenty miles. Between these extreme groups, at unequal distances, are those of Abusir and Sakhara, near Memphis. In utter despair of giving the reader any just impression of the vast dimensions of the great Pyramid of Cheops, we must content ourselves with the usual statistics, and leave the reader in imagination to gaze and wonder at the enormous pile. The foundations are 732 feet square, and cover a little less than thirteen acres of ground. From this base the pyramid rises to the height of 474 feet. Originally it was about thirty feet higher, and sheathed in a casing formed of horizontal blocks of granite hewn down to a uniform and polished surface, on every side, from the apex to the base. The king's chamber, the sepulchral cell in the centre, where the builder vainly sought to find a sure retreat for his last repose, is 34 feet in length, 19 in height, and 17 in breadth, enclosed in walls of polished granite.

This venerable pile had stood for several generations when Abraham went down into Egypt. While enjoying the favour of the king at Memphis, he gazed habitually upon this stupendous monument of human power, if he did not scale its awful heights. But from its summit now what a spectacle! East, west, north, and south, the Great Desert, in frightful desolation, unmitigated by a single shrub or leaf; and below, the majestic, mysterious Nile, pouring through this wide sea of death its floods of living, life-giving waters, and spreading out on either side, up to the very brow of the desert, a broad margin of verdure, "green,—unutterably green," and evoking indescribable fertility out of the most hopeless, hideous barrenness; a contrast without a parallel in the wide world.

II. (p. 39.)—The Sphinx.

South of the line of the Great Pyramid, at some distance below, lies, like a crouching lion, with paws extended, the wondrous Sphinx, chiselled out of the rock, and, like a solemn sentinel, gravely gazing on the silent scene below, and guarding the awful sanctuary above. His dimensions are enormous,—the length 130 feet, the neck and head 27 feet high, and the breast 33 feet in width. The head across the forehead is said by Pliny to be 102 feet in circumference. The forelegs extend 50 feet, and between the paws support an altar. There is something stupendous in the sight of that enormous head,—its vast projecting wig, its great ears, its open eyes, its vast cheeks, still fresh with their original *cosmetics*, and the immense projection of the lower part of the face. The features, though sadly marred, are benignant, expressive, and decidedly human, notwithstanding their colossal dimensions.

III. (p. 39.) The Passage of the Red Sea.

The waters of the Sea are extremely shoal for some distance below Suez. In low tide they are fordable for several miles, quite to the opposite shore. The merchantmen of India are obliged to come to anchor five or six miles below Suez and discharge their cargoes by lighters. Even opposite the frowning bluffs of the Ataka, eight miles below Suez, where the sea is six, eight, and ten miles wide, its greatest depth, according to the surveys of the East India Company, varies from forty to sixty and seventy feet. Now, to suppose, as many do, that the Israelites crossed the fords near the head-waters of the sea on the shoals laid bare by a strong north-east wind blowing down the bay at low tide, and that Pharaoh and his hosts were overwhelmed by the returning tide, is to degrade the miracle, to do violence to all the conditions of the narrative, and to annul the effect of this stupendous deliverance upon the nations who should be dismayed by report of it. In what sense were the children of Israel "entangled in the land" with an open ford before them across the sea? or the waters "a wall unto them on the right hand and on the left," so that "the waters stood upright as an heap, and the depths were congealed in the heart of the sea"? Whence the consternation and distress of the Israelites, or the dismay of the nations from afar at the report of their

palaces; and of all these the ruins, in piles of brick, welded together with imperishable cement, may yet be traced along the shore where Paul landed after his shipwreck at Malta. The very spot can be identified, for at that time there existed a long mole, or pier, which broke the force of the waves and afforded vessels a safe landing. Here the ship in which Paul came must have made fast, and the ruins of this pier may yet be seen. The mole on which the apostle landed at Puteoli still stretches its ruins into the blue waters of the bay. The remains of the Italian villas, whose marble porticos he then beheld glittering in the sunset—his first specimen of Italian luxury—still are seen along the shore. The Lucrine lake, filled with oyster-beds for the luxurious tables of Rome, the baths of Baiæ, the Stygian lake Avernus, and Sibylline Cumae, famous in classic song, were also near.

From Puteoli to Rome, 150 miles, the journey of the apostle was along the Appian Way, on the great line of communication with the metropolis, through classic ground, consecrated by the genius of Virgil, of Horace, and of Cicero. At Formiæ he passed the favourite retreat of the great orator from the turmoil of the political world, where he fell by the hand of assassins.

At Appii Forum, forty miles from Rome, at the head of the canal which drained the Pontine marshes, the apostle was met by a delegation of Christians from Rome; and at the Three Taverns, ten miles farther, he was welcomed by a second group of brethren, who had come out to accompany him to the city. The affectionate salutations of these Christian friends greatly refreshed the wearied spirits of the prisoner, so that "*when Paul saw the brethren he thanked God and took courage.*"

Appii Forum, the terminus of the canal across the Pontine marshes, was a low, sickly place, a station for the mules and muleteers who were employed on the canal. Horace has given a vivid description of this vile place, filled with these canal-men, and villanous knaves.* The scene of this holy man, the aged apostle, a despised captive in the midst of this motley and vulgar crowd, worn down with hardships and fatigue, dejected and disgusted with their coarse vice and vile speech, suddenly saluted by Christian friends, and rising into a transport of joy, giving thanks to God and taking fresh courage—this scene, fit for a painter's pencil dipped in the colours of heaven, presents one of the most touching passages in the eventful life of the great apostle.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 17, 31.

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labours for the conversion of men and in the care of the churches. In these labours he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-labourer of Paul. 2 Tim. iv. 11. Coloss. iv. 10.

The fruits of Paul's ministry were gathered from every condition—from the humblest to the highest—from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-labourer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus with contributions, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in labour," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

Here Luke's history of the labours of Paul abruptly terminates, but he is believed, after his trial and acquittal, to have again passed through Macedonia to Philippi and Ephesus; to have ministered again for some time to this church, to have visited the churches in Asia, Smyrna, Sardis, Hierapolis

* Differtum nautis, cauponibus atque malignis.—*Sat.* i. 5. 4.

Colosse, and Laodicea, Philem. xxii.; Philip. ii. 24; then to have fulfilled his cherished desire of preaching the gospel in Spain, where he spent two years, from A. D. 64 to 66, and once more to have returned, on a hasty visit, to the churches of Asia Minor. After leaving Timothy at Ephesus, he again went over to Macedonia, from whence he set sail for Crete, where he left Titus to complete his lack of service with these churches.

From Macedonia, before going to Crete, he wrote his First Epistle to Timothy, A. D. 67, to encourage and aid him in his struggle with the heretical teachers at Ephesus.

From Crete he seems yet again to have visited Ephesus, and from that place to have written his Epistle to Titus, in the autumn of A. D. 67, and from thence to have gone down to Miletus, 2 Tim. iv. 20, whence he sailed for Corinth, purposing to spend the winter of A. D. 67–8 at Nicopolis, in Epirus. Tit. iii. 12. In this summary we have adopted the conclusions of Conybeare and Howson, without assuming to decide upon the correctness of their reasoning.

NICOPOLIS.

This "City of Victory" was built by Augustus, to commemorate his victory at the battle of Actium 100 years before Paul's visit It stood upon the site occupied by his land forces before that battle. "A long lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and, to the west, the extended though broken line of an aqueduct connects the distant mountains, from which it tends, with the main subject of the picture—the city itself, on a low and swampy plain."

Here, on this field of battle and of victory, our Christian warrior, more "AUGUST" than imperial Cæsar, who proudly bore this name, ended his warfare and returned to Rome, not in triumph, to secure a corruptible crown, but in bonds, to await an incorruptible. He had fought the good fight, and his triumph was complete.

When arrested at Nicopolis by the Roman authorities, he was forsaken by Demas "for love of this present world," and by Crescens, the one retiring to Thessalonica, the other to Galatia; and Titus, we may charitably hope for better reasons, withdrew up the coast to Dalmatia.

Luke remained faithful, and accompanied his master through the perils of wintry seas to encounter fiercer terrors at Rome as "a malefactor." 2 Tim. ii. 9. Paul was sought out, with difficulty and danger, and refreshed by Onesiphorus and a few faithful friends, among whom was Claudia, the daughter of a British king. 2 Tim. i. 16; iv. 21.

A terrible persecution was now raging under Nero, that brutal monster that disgraced the throne of Cæsar; and Paul, in calm and certain expectation of his death, writes from his cell his final letter to Timothy, in the vain hope that he might come to him before his martyrdom.

A hasty form of trial soon ended in the sentence of death by decapitation, and the aged apostle, desiring to depart and be with Christ, was led forth, from the southern gate, to execution, upon the road to Ostia, the port of Rome, to suffer like his Lord, "without the city."

How eventful his life! in labours most abundant, in prisons frequent, in deaths oft; four times scourged with forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a day and a night in the deep, in journeyings oft; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the country, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,—besides the care of all the churches that pressed daily upon him. No wonder the aged apostle, after such a pilgrimage, worn down with such hardships, such ceaseless toil, such exhausting cares, pants for the repose of heaven. According to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

The friends of Paul, like the disciples of John, "took up his corpse and laid it in a tomb," one of those subterranean labyrinths, at once the sepulchres of the dead and the sanctuaries of the living; which in these troublous times sheltered so many of the saints of God, and enshrined their sacred dust. Eusebius informs us that the name of Paul remained in one of these cemeteries even to his day. A lofty sepulchral pyramid, by the Ostian road, is still standing, unshattered by the waste of so many ages, as it stood then calmly overlooking the scene of his martyrdom, as if reared to be, in all time, a lone

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

never wronged me at all; how, then, can I blaspheme my King and my Saviour?' And when the proconsul, nevertheless, still insisted and said, 'Swear by the genius of Cæsar,' he answered, 'If thou art so confident as to expect that I should swear by what thou callest the genius of Cæsar, hear me freely professing unto thee, *I am a Christian!*'

"The proconsul then said, 'I have the wild beasts ready; to those I will cast thee, unless thou repent.' He answered. 'Call for them then, for we Christians are fixed in our minds not to change from good to evil.' The proconsul added, 'Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent.' Polycarp answered, 'Thou threatenest me with fire which burns for an hour, and in a little time is extinguished; for thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly.'

"When the pile was ready, Polycarp, laying aside his upper garments, and loosing his girdle, endeavoured also to loose his sandals, which aforetime he was not wont to do, forasmuch as always every one of the faithful that was about him contended who should soonest do it for him. Immediately, they put upon him the instruments which were prepared for the pile; but when they would have nailed him to the stake, he said, 'Leave me thus, for He who hath given me strength to endure the fire, will also enable me, without your securing me by nails, to remain unmovable in the pile.'"

The place of the martyrdom of Polycarp is believed to have been the stadium, or possibly the theatre, of which some ruins remain, above the town, under the steepest part of the Castle Hill.

A church was organized, in the year 1854, by the American missionaries at Smyrna.

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and inc a space of about eight acres. Facing the soutl is a wall of hewn stone, a hundred feet deep, into the rock, which helps to form a spacious where, anciently, stood a temple visible everyv from the plain of the Caicus, and even from th beyond. On the north and west sides, the de is almost perpendicular into a deep, narrow vi Through this runs a rivulet, with a great aqu of lofty arches at one extremity, and at the ot massive pile, filling the whole valley, and for with it a *naumachia*, or place for the exhibitic sea-fights. When the stream occupied only it tural bed, and the interior was dry, it was pro used for chariot races and gymnastic exercises. lower down is a work apparently of Roman o being a hollow cylinder of brick, at lest thirty in diameter, for the passage of the rivulet, an some think, answering at one period the purpo common sewers, certainly much resembling tho Rome.

"At the eastern extremity of the hill are rer of a theatre, whose entrances still are standing. area, however, is filled with houses and small dens against the sloping sides, where the semicir seats rose one above another."

About two centuries and a half before the C tian era, Pergamos became the residence of the brated kings of the family of Attalus, and a se literature and the arts. King Eumenes, the s of the name, greatly beautified the town, an creased the library of Pergamos so considerably the number of volumes amounted to two hur thousand. As the papyrus shrub had not ye gun to be exported from Egypt, sheep and g skins, cleaned and prepared for the purpose, used as manuscripts; and, as the art of prep them was brought to perfection at Pergamos, from that circumstance, obtained the name of *gamena* or parchment. Parchment, however, s to have been in use at an earlier period with Persians and Ionians; but it may have been proved and brought into more general use at gamos. The library remained in Pergamos the kingdom of the Attali had lost its independ until Antony removed it to Egypt, and present to Queen Cleopatra.

When or by whom the church at Pergamo founded is not known. The city seems to have exceedingly corrupt—the very seat of Satan, ac ing to the Apocalyptic epistle. The fate of church at Pergamos is now unknown. The cit still a population of about 15,000, chiefly T No missionary efforts have been encouraged her

the restoration of the gospel of Christ. No Antipas remains a faithful witness for Christ. The church of St. John is in ruins; and the fanes of Jupiter, of Diana, of Esculapius, and of Venus, are prostrate in the dust. The minarets of nine or ten mosques show that the god of Mohammed almost alone dwelleth here, where Satan's seat is.

THYATIRA.

This city, the fourth of the seven churches, is between fifty and sixty miles north-east from Smyrna, and forty or fifty south-east from Pergamos, in the midst of an extensive plain, eighteen miles in breadth, around the head-waters of the northern branch of the Hermus, and contains a population of 6000 or 7000 inhabitants. In a distant view it appears embosomed in cypruses, poplar, and other trees, through which domes and minarets of mosques and dwelling-houses appear. An amphitheatre of hills rises at the distance of a few miles behind, from which abundant streams of water descend to fertilize the gardens and impart a delightful coolness during the summer months. The inhabitants are still celebrated, as in former times, for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth. Lydia, a seller of purple, converted by the apostle Paul at Philippi, Acts xvi. 14, 15, 40, was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

Some efforts have been made by the American missionaries to plant anew the gospel in Thyatira, who say, "We trust it has taken root in Thyatira, and if it can be properly watered, we hope for good fruit."

SARDIS.

The ruins of this celebrated city are found on the left bank of the Hermus, and at the foot of Mount Tmolus, about thirty miles south-east from Thyatira, and a little more than fifty south-east from Smyrna. The valley of the Hermus and its tributary, the Pactolus, around the lofty Tmolus, presents a site of incomparable beauty for a city, beneath which Sardis lies entombed, the splendid and opulent capital of the kings of Lydia, of Crœsus, the last of her kings, and the richest of monarchs. Cyrus, B. C. 548, with an army of 196,000, conquered this voluptuous prince with an army of 420,000, and gathered the richest spoils that victory ever won from a vanquished foe. The treasure which Crœsus delivered up to Cyrus has been computed at the enormous sum of 631,320,000 dollars.

"I know thy works, that thou hast a name that thou livest and art dead." As was thus said of the degenerate church of Sardis, so of the city itself. A few miserable huts occupy its place. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Crœsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish. A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

"Little now remains of the walls of the Acropolis. Earthquakes, the elements, and time, are fast destroying its crown of glory. Its western side, a frightful pass of many hundred feet, exhibits probably a very different appearance from what it did when besieged by the Persians. Cyrus, we are told, had offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeding, the Persians became masters of the place."

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the

wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth, but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away. There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."

PHILADELPHIA.

Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

LAODICEA.

Laodicea lay south by east from Philadelphia, and about 100 miles south-east from Smyrna, and 180 east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras, Col. iv. 12, 13, and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as

to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where every thing whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

COLOSSE AND HIERAPOLIS.

These two cities, having been in the immediate vicinity of Laodicea, and associated together by the apostle Paul, Col. ii. 1; iv. 13, 15, 16, may be noticed in this connection. Colosse is about fifteen miles east from Laodicea, on the Lycus, not far from its confluence with the Meander. The huge range of Mount Cadmus rises immediately behind the village, close to which there is, in the mountain, an immense chasm, nearly perpendicular, which affords an outlet for a wild mountain torrent. The ruins of an old castle stand on the summit of the rock which forms the left side of this chasm. There are some traces of ruins and fragments of stone in the neighbourhood, but barely sufficient to attest the existence of an ancient site. The severed heights of Mount Cadmus rise on the left hand, lofty and perpendicular, crowned with forests; in some parts clothed with pines, in others bare of soil, with immense caverns and chasms. The mountain torrent which breaks through the chasm of the Cadmus finds its way in a few miles to the Lycus. There are also several other wide and deep watercourses, worn by the floods of Cadmus, which must at times be terrific, though their beds are dry in summer. The Lycus, near Colosse, sinks into the ground, from which it emerges again at the distance of more than a mile. Soon after the date of Paul's Epistle to the Colossians, this city, with Laodicea and Hierapolis, were destroyed by an earthquake, but they were again rebuilt.

Ten or fifteen miles from Laodicea, and about fifteen from Colosse, stood Hierapolis, the *Sacred City*, of which mention is but once made in the New Testament. Col. iv. 12, 13. Its name, its position, and its importance, all are derived from its hot mineral springs. These waters hold in solution an immense quantity of the carbonate of lime, which the waters deposit in the form of incrustations on every thing with which they come in contact, which give to the place an appearance singularly unique and characteristic.

"The springs extend over a considerable surface, and are of different degrees of warmth. We found, on trying the principal, that in some places they were quite as hot as one could comfortably bear. The quantity of water which flows from them all is sufficient to form a considerable stream. What are all their chemical properties, and for what particular diseases they are most beneficial, is not well known.

"Next to the white cliffs and mineral waters of Hierapolis, one of the most striking objects is the field of *Sarcophagi*, covering, perhaps, the space of half a mile. These are to be seen both with and without their lids. Some, too, are sculptured, and others have inscriptions. A few occur in the form of a small building with pillars. Many of them, no doubt, were constructed for those who came from abroad, to see if, perchance, the flickering lamp of life might for a little longer 'hold out to burn.' Along with these houses of the dead, it is pleasant also to find the remains of two or three Christian churches, and to feel assured that from the myriads once here entombed, a few at least shall awake to everlasting life.

"But the principal ruins are the theatre and the gymnasium. The former, on the eastern side of the hill, is in an admirable state of preservation; its marble seats, thirteen vaulted entrances, and the proscenium being perfect. Its diameter is about three hundred and fifty feet. Fragments of sculpture, in Roman rather than Grecian style, lie round about. The seats are three feet broad, and a foot and a half high, and had hollow vessels of copper underneath to reverberate the sound, so that 40,000 persons might hear the performers. Chandler found in one part of the theatre, a hundred years since, a short inscription, in which Apollo, the leader, is prayed to be propitious; and in another compartment, an encomium in verse, as follows: 'Hail, golden city, Hierapolis; the spot to be preferred before any in wide Asia, revered for the rills of the nymphs; adorned with splendour.'

"Time would fail, nor would it interest to detail the numerous ruins which cover an extent of four or five miles. Removed from the coast, they could not

be plundered by sea; and when the healing effects of the waters no longer derived any aid from pagan superstition, there were no local causes to raise up a modern town which should make a demand on its materials for building."

Gibbon has sketched, with his characteristic force, the condition of the seven churches. "Of Ephesus the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

"The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mohammed is invoked in the mosques of Th and Pergamos; and the populousness of Smy supported by the foreign trade of Franks an menians.

"Philadelphia alone has been preserved b phecy or courage. At a distance from the se gotten by the emperors, encompassed on all sic the Turks, her valiant citizens defended their re and freedom above fourscore years, and, at l capitulated with the proudest of the Otto Among the Greek colonies and churches of Philadelphia is still erect—a column in a sc ruins."

CONCLUSION.

THE preparation of this compend was undertaken in the hope of commending to the reader the study of the history and geography of the Bible as one of its most instructive and endearing literary attractions. By these means especially may the young be won to a more interested and profitable perusal of the Word of God, and by his grace may learn what power divine it has to enrich the mind, to refine the taste, to rejoice the heart, and to convert the soul. To each earnest student of the Bible, who, like the merchantman seeking for goodly pearls, searches for them on this exhaustless strand, it offers the sure promise of true riches, while it makes him a wiser, holier, happier man. Nor can the author of this humble effort to illustrate one of the attractions of the Bible, express a purer wish for himself a reader of this work than that each may be dr a closer study of the Book of God.

Anoint mine eyes,
  O holy Dove!
That I may prize
  This book of love.

Unstop mine ear,
  Made deaf by sin,
That I may hear
  Thy voice within.

Break my hard heart,
  Jesus, my Lord:
In th' inmost part
  Hide thy sweet word.

APPENDIX.

I. (p. 39.)—The Pyramids.

These, as the earliest, the loftiest, the largest, the most stupendous of the works of man, deserve, in this connection, a passing notice. High on the lofty ramparts of the Libyan Desert, overhanging the meadows of the Nile, they rest, like the perpetual hills, in settled tranquillity on their rocky bases. In stern and gloomy grandeur they have survived the waste of ages, while cities have risen, flourished, and fallen on the plains below, and will survive all the ravages of time in their mountain-masses until the mountains themselves shall depart and the hills be removed. They extend from the great Pyramid of Gizeh to Dashûr, a distance of twenty miles. Between these extreme groups, at unequal distances, are those of Abusir and Sakhara, near Memphis. In utter despair of giving the reader any just impression of the vast dimensions of the great Pyramid of Cheops, we must content ourselves with the usual statistics, and leave the reader in imagination to gaze and wonder at the enormous pile. The foundations are 732 feet square, and cover a little less than thirteen acres of ground. From this base the pyramid rises to the height of 474 feet. Originally it was about thirty feet higher, and sheathed in a casing formed of horizontal blocks of granite hewn down to a uniform and polished surface, on every side, from the apex to the base. The king's chamber, the sepulchral cell in the centre, where the builder vainly sought to find a sure retreat for his last repose, is 34 feet in length, 19 in height, and 17 in breadth, enclosed in walls of polished granite.

This venerable pile had stood for several generations when Abraham went down into Egypt. While enjoying the favour of the king at Memphis, he gazed habitually upon this stupendous monument of human power, if he did not scale its awful heights. But from its summit now what a spectacle! East, west, north, and south, the Great Desert, in frightful desolation, unmitigated by a single shrub or leaf; and below, the majestic, mysterious Nile, pouring through this wide sea of death its floods of living, life-giving waters, and spreading out on either side, up to the very brow of the desert, a broad margin of verdure, "green,—unutterably green," and evoking indescribable fertility out of the most hopeless, hideous barrenness; a contrast without a parallel in the wide world.

II. (p. 39.)—The Sphinx.

South of the line of the Great Pyramid, at some distance below, lies, like a crouching lion, with paws extended, the wondrous Sphinx, chiselled out of the rock, and, like a solemn sentinel, gravely gazing on the silent scene below, and guarding the awful sanctuary above. His dimensions are enormous,—the length 130 feet, the neck and head 27 feet high, and the breast 33 feet in width. The head across the forehead is said by Pliny to be 102 feet in circumference. The forelegs extend 50 feet, and between the paws support an altar. There is something stupendous in the sight of that enormous head,—its vast projecting wig, its great ears, its open eyes, its vast cheeks, still fresh with their original *cosmetics*, and the immense projection of the lower part of the face. The features, though sadly marred, are benignant, expressive, and decidedly human, notwithstanding their colossal dimensions.

III. (p. 39.) The Passage of the Red Sea.

The waters of the Sea are extremely shoal for some distance below Suez. In low tide they are fordable for several miles, quite to the opposite shore. The merchantmen of India are obliged to come to anchor five or six miles below Suez and discharge their cargoes by lighters. Even opposite the frowning bluffs of the Ataka, eight miles below Suez, where the sea is six, eight, and ten miles wide, its greatest depth, according to the surveys of the East India Company, varies from forty to sixty and seventy feet. Now, to suppose, as many do, that the Israelites crossed the fords near the head-waters of the sea on the shoals laid bare by a strong north-east wind blowing down the bay at low tide, and that Pharaoh and his hosts were overwhelmed by the returning tide, is to degrade the miracle, to do violence to all the conditions of the narrative, and to annul the effect of this stupendous deliverance upon the nations who should be dismayed by report of it. In what sense were the children of Israel "entangled in the land" with an open ford before them across the sea? or the waters "a wall unto them on the right hand and on the left," so that "the waters stood upright as an heap, and the depths were congealed in the heart of the sea"? Whence the consternation and distress of the Israelites, or the dismay of the nations from afar at the report of their

deliverance?—"The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Terror and dread shall fall upon them." And why? Because the Israelites went in safety over the fords at low water, as is customary to this day; but the Egyptians in pursuit were drowned by the returning tide! Bonaparte himself crossed the sea at this very place, but narrowly escaped the catastrophe of Pharaoh by the return of the tide-waters. An English gentleman and author who had committed himself publicly to the defence of this theory, on examination of the ground at the same time with us, abandoned the theory as utterly untenable and absurd. All the representations of the Scriptures point to this as the crowning act of that mighty hand and outstretched arm by which the Lord led forth his people Israel and triumphed in the greatness of his excellence over Pharaoh and his hosts. The miraculous character of this passage is indicated not only in the songs of Moses and of Miriam, but everywhere in the Scriptures. Ex. xiv. 21, 22, 29; Josh. ii. 10, iv. 23; Ps. lx. 6, lxxiv. 13, lxxviii. 13, cvi. 9, cxxxvi. 13; Isa. lxiii. 11–13; 1 Cor. x. 1; Heb. xi. 29.

IV. (p. 47.)—Sterility of the Desert and of Palestine.

The desert, great and terrible as it was, must have once sustained a vegetation now entirely unknown. The family of Jacob, on going down into Egypt, even in a time of great dearth, took with them *their cattle*,—their sheep, goats, and neat cattle. Moses set his wife and his two sons each upon an ass, to return from Mount Horeb into Egypt. This domestic animal is indeed still found about certain watering-places in the desert, such as Wady Useit, Wady Feiran, and Mount Sinai; but who, at the present day, would traverse the desert with this animal as a beast of burden? The Israelites went in their exodus out into the desert with their flocks and herds, even very much cattle: these subsisted there for forty years, where now nothing but a continued miracle could sustain them.

The frequent and far-spread remains of former habitations, of cloisters, hermitages, walls, gardens, fields, and fountains, all indicate that the desert once sustained a population now altogether unknown. To the same effect also are the inscriptions around Sinai and Serbal, and in the Wady Mokatteb, sole surviving records of the people that once frequented these desert places.

All this is in total contrast, not to say contradiction, of all that meets the eye of the traveller in passing at the present time. With few exceptions, the country wears the aspect of unalleviated sterility and desolation. The fountains are few and far between. The rivers are turned into a wilderness, the water-springs into dry ground, and a fruitful land into barrenness. Who and what hath done this? Is it a judicial visitation from the Lord, or is it the operation of natural causes, no less sure and certain in their final results? The considerations which sustain the latter alternative are often suggested by Ritter, in the volumes of his great work on the Comparative Geography of the Sinaitic Desert and Palestine, of which the following may be taken as a summary.

"There is no doubt that the vegetation of the wadys has considerably decreased. In part, this must be an inevitable effect of the violence of the winter torrents. The trunks of palm-trees, washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced amongst those mountains, where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine; whilst the peculiar cause—the impregnation of salt—which has preserved the vestiges of the older vegetation there, has here, of course, no existence. The traces of such a destruction were pointed out to Burckhardt, on the eastern side of Mount Sinai, as having occurred within half a century before his visit; also to Wellstead, as having occurred near Tôr, in 1832. In fact, the same result has followed from the reckless waste of the Bedouin tribes,—reckless in destroying and careless in replenishing. A fire, a pipe lit under a grove of the desert-trees, may clear away the vegetation of a whole valley.

"Again, it is mentioned by Rüppell, that the acacia-trees have been, of late years, ruthlessly destroyed by the Bedouins for the sake of charcoal, especially since they have been compelled by the Pacha of Egypt to pay a tribute in charcoal for an assault committed on the Mecca caravan in the year 1823. Charcoal from the acacia is, in fact, the chief, perhaps, it might be said, the only, traffic of the peninsula. Camels are constantly met, loaded with this wood, on the way between Cairo and Suez. And as this probably has been carried on in great degree by the monks of the convent, it may account for the fact that, whereas in the valleys of the western and the eastern clusters this tree abounds more or less, yet in the central cluster itself, to which modern tradition certainly, and geographical considerations probably, point as the mountain of the burning 'thorn,' and the scene of the building of the Ark and all the utensils of the Tabernacle from this very wood, there is now not a single acacia to be seen. If this be so, the greater abundance of vegetation would, as is well known, have furnished a greater abundance of water; and this again would react on the vegetation, from which the means of subsistence would be procured. How much may be done by a careful use of such water and such soil as the desert supplies may be seen by the only two spots to which, now, a diligent and provident attention is paid,—namely, the gardens at the wells of Suez, and the gardens in the valleys of Gebel Mousa, under the care of the Greek monks of the Convent of St. Catherine. Even as late as the seventeenth century, if we may trust the expression of Monconys, the Wâdy er-Râheb in front of the convent, now entirely bare, was a vast green plain,"—"une grande campagne verte."

To these remarks we subjoin those of a distinguished American traveller on the sterility of Palestine:—"It

e certain, I think, that some portions of Palcs-nce fertile, are now irreclaimable. The entire ction of the wood that formerly covered the ains, and the utter neglect of the terraces which rted the soil upon steep declivities, have given ope to the rains, which have left many tracts of ock where formerly were vineyards and corn-

It is likely, too, that the disappearance of trees he higher grounds, where they invited and ar-. the passing clouds, may have diminished the ity of rain, and so have exposed the whole coun-a greater degree, to the evils of drought, and d some particular tracts to absolute sterility. es these, I do not recognise any permanent and ible causes of barrenness, or any physical obsta-n the way of restoring this fine country to its e fertility. These causes are not peculiar to ine. They exist, perhaps to a still greater ex-in Greece, and the islands of the Archipelago, the mountainous regions of Asia Minor. The f the whole country has certainly deteriorated, bad husbandry and the entire neglect of the s of improvement. But that a small degree of and industry would generally be sufficient to re-it, must be evident to every traveller who has ed the vineyards near Hebron and Bethlehem, e gardens of Nabulous."

re can be no doubt that the denudation of moun-and hills and the prevailing lack of vegetation ause as well as effect of the prevailing sterility of the Levant and Palestine. The mountains ighlands, crowned with primeval forests, were iginal refrigerators and fertilizers of the valleys lains below. They sustained a vast evaporation, they condensed and returned, in fertilizing rs, fountains, and streams, to the plains at their . But the mountains of Greece, all of the Gre-Archipelago, all the southern slopes of Asia Minor, on and Anti-Lebanon, together with the hills of ine, all are treeless and bare,—no longer charg-he atmosphere with moisture, nor sending down streams bearing along vegetable matter, mixed earth, to fertilize the plains and valleys below. have lost the elements of fertility, and send down lesolating winter-torrents, mixed with the waste rren heights, to spread barrenness over fields once they enriched with their deposits.

tead, however, of those bare, protruding, and ed rocks, we cannot doubt that the hills of Pales-nce were crowned with groves of fruit-trees and s. Now, therefore, as we traverse the country, e, as the natural, the inevitable consequence of treeless heights, waste unproductive land amidst itable evidences of fertility and of productions since lost. Scattered over the wild wastes of ea, Edom, and the Great Desert, are found also of cities, with proofs of careful cultivation, and ations of a fixed, industrious, and numerous lation, who must have derived subsistence from ns which now only yield a scanty, precarious sus-ce to a few wandering hordes. In view, therefore, these considerations, we cannot doubt that the resources of the Desert must have been much greater in the time of Moses to sustain the herds and flocks of the Israelites where now the stricken, starving camel drags on a miserable existence.

"Tantum ævi longinqua valet mutare vetustas."

But these causes, and the changes consequent upon them, are not peculiar to lands classic and sacred. They are working out the same results in our own country, in higher latitudes and under other climes. Many tracts of land, once fertile for tillage in our older States, now lie neglected by the ploughman, as fallow ground, fit only for the grazing of herds and flocks. No fact is better established in the statistics of our agriculture than that there has been, since the settlement of the whole Atlantic slope, a deterioration and diminution equivalent to 33 per cent. in its annual production. But even this soil, thin and bare, whether in the frozen regions of the North or on the sand plains of the sunny South, can, by a more skilful agriculture be restored to much of its former fertility, and return, if not in kind, at least in some good degree, the labours of the husbandman.

Palestine, then, that good land sought out by the Lord for his people, wherein they should lack nothing, —Palestine is not smitten of God with a miraculous sterility, hopeless and irreversible. It has a soil of exhaustless power of production. Under the fostering care of a government which should secure to the labourer the possession of his field and the fruits of his labours, it might, by returning civilization and industry, be restored to its original exuberant fertility. It might again become "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olives, and honey."

In this connection the remarks of Dr. Thomson, the American missionary, in his late work, are worthy of particular notice. Though referring to the plain of the coast, they are applicable to *the soil* of Palestine, whether from mountain, valley, or plain. "In reality, Philistia closely resembles some of the most beautiful regions of our own glorious West. True, it lacks our fine forests, and one misses our charming country-houses, with their orchards; but that is owing to the inhabitants. The country is equally lovely and no less fertile than the very best of the Mississippi Valley. Nay, owing to something in the nature of the soil or of the climate, or both, the sources of its fertility are even more inexhaustible than in any part of our own land. Without manure, and with a style of ploughing and general culture which would secure nothing but failure in America, this vast plain continues to produce splendid crops every year; and this, too, be it remembered, after forty centuries of such tillage."

A portion of the virgin soil near Jerusalem, selected for the author by Professor Roth, a gentleman of extraordinary skill and attainments in Natural Science, has just been subjected to a most careful analysis by Dr. T. A. Genth, of Philadelphia, the results of which are given as presented in Professor Osborn's work on Palestine. It exhibits the exhaustless resources of that good land wherein one, with proper culture, might, according to the promise, still "eat bread without scarceness."

monument of this atrocious crime. An enclosure near is used as the burial-place of English Protestants. The clods that drank the blood of the sainted martyr may now enwrap the body of some Christian stranger, whose ransomed spirit, in deep communion with that of the great apostle, tastes the full bliss of heaven, where the wicked cease from troubling and the weary are at rest.

CHAPTER III.

PATMOS AND THE SEVEN CHURCHES.

THE "isle that is called Patmos," where John was in exile for the word of God and for the testimony of Jesus Christ, is a small island in the Ægean Sea, eighteen or twenty miles south-south-west from Samos, and forty or fifty west by south from Miletus. It is a rocky, barren island, exceedingly irregular, deeply indented by bays and gulfs, which afford several good harbours, of which one on the north side is chiefly frequented by shipping and occupied by a few shops and houses. The principal town is built on the summit and the steep sloping sides of a high hill which overlooks the harbour, the ascent of which is by steep, narrow, and difficult streets.

The hermitage and grotto of St. John is halfway down the hill on a jutting rock, where, according to tradition, John, "in the spirit, on the Lord's day," saw the visions of God which completed the mighty roll of prophecy, that for a thousand years had been unfolding, and closed and sealed up the communications of God to man.

The monastery of St. John, a strong old castle of the eleventh century, crowns the top of the mountain on which the town is built. The terrace of the castle presents a fine view of the island, with its rugged hills, its silent, sequestered glens, rocky promontories, and deep retiring bays, piercing on every side its rock-bound shores. The entire population of this island is 3000 or 4000.

The following extract is from the diary of the Rev. Mr. Brewer, American missionary to the Levant, who visited Patmos in 1831:—

"We had earnestly desired to be in the 'isle called Patmos——on the Lord's day.' With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark slowly made her way from the east around its rocky promontories and a projecting shoal. The hour and circumstances all were favourable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore the extreme stillness of the scene was broken in upon by such multitudes of sea-fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most could be a tenant of the place. But when we came to anchor in the principal haven, we could discern, by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns, and especially at the *scalas*, or landing-places in the Levant. Farther distant also were dwelling-houses, and the neatly whitewashed chapels, which impart so picturesque an appearance to many of the Greek islands.

"When the morning dawned, the monastery of St. John was to be seen rising, like a castle, on the summit of one of the highest hills, from the midst of a walled town of 400 or 500 houses. Halfway up the mountain were several buildings in a ruinous state, around and covering what the tradition of the island affirms to be the very spot where the favoured disciple 'was in the spirit,' and in the visions of earth beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbour which he entered, and were looking out upon the same general scene on which his eyes rested, when gazing in the direction of his persecuted flock, now left without a shepherd.

"Venerable old man! what a sweet and holy interest is attached to his history. His youthful days had been spent on the banks of the Jordan, and around the secluded lake of Gennesaret. There, in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call they arose, left all, and followed him to 'become fishers of men.'"

THE SEVEN CHURCHES.

On the map No. VII. may be noticed three large islands, Lesbos, Chios, and Samos, lying off the western coast of Asia Minor, over against the pro-

vinces of Lydia and Caria, at the distance of about forty miles from each other. Opposite these islands are seen four rivers emptying into the sea. First in order from south to north is the Meander, then the Cayster, the Hermus, the Caicus. Of these the Meander and the Hermus are the most considerable, being about 200 miles in length. Miletus, already mentioned, was at the mouth of the Meander. Laodicea is in the interior, on a branch of the Meander, less than 100 miles from Miletus. Hierapolis is ten or fifteen miles north-east from Laodicea, and Colosse fifteen or twenty east by south from it. Ephesus is on the Cayster, near thirty miles north of Miletus, and Smyrna thirty miles farther north, near the Hermus. Sardis is fifty miles from Smyrna, in the interior on the Hermus, and Philadelphia thirty miles farther east, on a southern branch of the Hermus, and Thyatira about the same distance north from Sardis on another branch of the Hermus. Pargamos again is sixty miles north-north-east from Smyrna.

EPHESUS.

Ephesus, the first of the apocalyptic churches, has been already noticed. Her ruin is now complete, and in her overthrow we recognise the fall of the first angel, the extinction of the first candlestick of the Revelations. Rev. ii. 1–5.

SMYRNA.

Smyrna, the second of these churches, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbour and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbour is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:—

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These, with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:—

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, '*Do good, and throw it into the sea, and if the fish do not see it,* ALLAH WILL.'"

Smyrna was the scene of the apostolic labours of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

"As he was brought to the tribunal, there was a great disturbance on hearing that Polycarp was taken. When he came near, the proconsul asked him whether he was Polycarp, and urged him to deny the faith, saying, 'Reverence thy old age,' with many other exhortations of like nature, as their custom is, saying, 'Swear by the fortune of Cæsar:' 'Repent, and say, Away with the atheists.' Then Polycarp, looking with severe countenance upon the whole company of ungodly Gentiles who were in the lists, stretching forth his hand to them, and groaning, and looking up to heaven, said, 'Away with the atheists!' But the proconsul continuing to urge him, and saying, 'Swear, and I will release thee, reproach Christ,' Polycarp answered, '*Fourscore and six years have I served him, and he hath*

never wronged me at all; how, then, can I blaspheme my King and my Saviour?' And when the proconsul, nevertheless, still insisted and said, 'Swear by the genius of Cæsar,' he answered, 'If thou art so confident as to expect that I should swear by what thou callest the genius of Cæsar, hear me freely professing unto thee, *I am a Christian!*'

"The proconsul then said, 'I have the wild beasts ready; to those I will cast thee, unless thou repent.' He answered, 'Call for them then, for we Christians are fixed in our minds not to change from good to evil.' The proconsul added, 'Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent.' Polycarp answered, 'Thou threatenest me with fire which burns for an hour, and in a little time is extinguished; for thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly.'

"When the pile was ready, Polycarp, laying aside his upper garments, and loosing his girdle, endeavoured also to loose his sandals, which aforetime he was not wont to do, forasmuch as always every one of the faithful that was about him contended who should soonest do it for him. Immediately, they put upon him the instruments which were prepared for the pile; but when they would have nailed him to the stake, he said, 'Leave me thus, for He who hath given me strength to endure the fire, will also enable me, without your securing me by nails, to remain unmovable in the pile.'"

The place of the martyrdom of Polycarp is believed to have been the stadium, or possibly the theatre, of which some ruins remain, above the town, under the steepest part of the Castle Hill.

A church was organized, in the year 1854, by the American missionaries at Smyrna.

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and includes a space of about eight acres. Facing the south-east is a wall of hewn stone, a hundred feet deep, built into the rock, which helps to form a spacious area, where, anciently, stood a temple visible everywhere from the plain of the Caicus, and even from the sea beyond. On the north and west sides, the descent is almost perpendicular into a deep, narrow valley. Through this runs a rivulet, with a great aqueduct of lofty arches at one extremity, and at the other a massive pile, filling the whole valley, and forming with it a *naumachia*, or place for the exhibition of sea-fights. When the stream occupied only its natural bed, and the interior was dry, it was probably used for chariot races and gymnastic exercises. Still lower down is a work apparently of Roman origin, being a hollow cylinder of brick, at lest thirty feet in diameter, for the passage of the rivulet, and, as some think, answering at one period the purpose of common sewers, certainly much resembling those of Rome.

"At the eastern extremity of the hill are remains of a theatre, whose entrances still are standing. Its area, however, is filled with houses and small gardens against the sloping sides, where the semicircular seats rose one above another."

About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the papyrus shrub had not yet begun to be exported from Egypt, sheep and goats' skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena* or parchment. Parchment, however, seems to have been in use at an earlier period with the Persians and Ionians; but it may have been improved and brought into more general use at Pergamos. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra.

When or by whom the church at Pergamos was founded is not known. The city seems to have been exceedingly corrupt—the very seat of Satan, according to the Apocalyptic epistle. The fate of the church at Pergamos is now unknown. The city has still a population of about 15,000, chiefly Turks. No missionary efforts have been encouraged here for

the restoration of the gospel of Christ. No Antipas remains a faithful witness for Christ. The church of St. John is in ruins; and the fanes of Jupiter, of Diana, of Esculapius, and of Venus, are prostrate in the dust. The minarets of nine or ten mosques show that the god of Mohammed almost alone dwelleth here, where Satan's seat is.

THYATIRA.

This city, the fourth of the seven churches, is between fifty and sixty miles north-east from Smyrna, and forty or fifty south-east from Pergamos, in the midst of an extensive plain, eighteen miles in breadth, around the head-waters of the northern branch of the Hermus, and contains a population of 6000 or 7000 inhabitants. In a distant view it appears embosomed in cypruses, poplar, and other trees, through which domes and minarets of mosques and dwelling-houses appear. An amphitheatre of hills rises at the distance of a few miles behind, from which abundant streams of water descend to fertilize the gardens and impart a delightful coolness during the summer months. The inhabitants are still celebrated, as in former times, for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth. Lydia, a seller of purple, converted by the apostle Paul at Philippi, Acts xvi. 14, 15, 40, was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The "works, and charity, and service, and faith, and patience," of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

Some efforts have been made by the American missionaries to plant anew the gospel in Thyatira, who say, "We trust it has taken root in Thyatira, and if it can be properly watered, we hope for good fruit."

SARDIS.

The ruins of this celebrated city are found on the left bank of the Hermus, and at the foot of Mount Tmolus, about thirty miles south-east from Thyatira, and a little more than fifty south-east from Smyrna. The valley of the Hermus and its tributary, the Pactolus, around the lofty Tmolus, presents a site of incomparable beauty for a city, beneath which Sardis lies entombed, the splendid and opulent capital of the kings of Lydia, of Crœsus, the last of her kings, and the richest of monarchs. Cyrus, B. C. 548, with an army of 196,000, conquered this voluptuous prince with an army of 420,000, and gathered the richest spoils that victory ever won from a vanquished foe. The treasure which Crœsus delivered up to Cyrus has been computed at the enormous sum of 631,320,000 dollars.

"I know thy works, that thou hast a name that thou livest and art dead." As was thus said of the degenerate church of Sardis, so of the city itself. A few miserable huts occupy its place. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Crœsus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish. A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage conducts to the walls, near to which probably is the place where the Persians appeared before the town.

"Little now remains of the walls of the Acropolis. Earthquakes, the elements, and time, are fast destroying its crown of glory. Its western side, a frightful pass of many hundred feet, exhibits probably a very different appearance from what it did when besieged by the Persians. Cyrus, we are told, had offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeding, the Persians became masters of the place."

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the

wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth, but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away. There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."

PHILADELPHIA.

Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

LAODICEA.

Laodicea lay south by east from Philadelphia, and about 100 miles south-east from Smyrna, and 130 east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras, Col. iv. 12, 13, and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as

to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where every thing whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

COLOSSE AND HIERAPOLIS.

These two cities, having been in the immediate vicinity of Laodicea, and associated together by the apostle Paul, Col. ii. 1; iv. 13, 15, 16, may be noticed in this connection. Colosse is about fifteen miles east from Laodicea, on the Lycus, not far from its confluence with the Meander. The huge range of Mount Cadmus rises immediately behind the village, close to which there is, in the mountain, an immense chasm, nearly perpendicular, which affords an outlet for a wild mountain torrent. The ruins of an old castle stand on the summit of the rock which forms the left side of this chasm. There are some traces of ruins and fragments of stone in the neighbourhood, but barely sufficient to attest the existence of an ancient site. The severed heights of Mount Cadmus rise on the left hand, lofty and perpendicular, crowned with forests; in some parts clothed with pines, in others bare of soil, with immense caverns and chasms. The mountain torrent which breaks through the chasm of the Cadmus finds its way in a few miles to the Lycus. There are also several other wide and deep watercourses, worn by the floods of Cadmus, which must at times be terrific, though their beds are dry in summer. The Lycus, near Colosse, sinks into the ground, from which it emerges again at the distance of more than a mile. Soon after the date of Paul's Epistle to the Colossians, this city, with Laodicea and Hierapolis, were destroyed by an earthquake, but they were again rebuilt.

Ten or fifteen miles from Laodicea, and about fifteen from Colosse, stood Hierapolis, the *Sacred City*, of which mention is but once made in the New Testament. Col. iv. 12, 13. Its name, its position, and its importance, all are derived from its hot mineral springs. These waters hold in solution an immense quantity of the carbonate of lime, which the waters deposit in the form of incrustations on every thing with which they come in contact, which give to the place an appearance singularly unique and characteristic.

"The springs extend over a considerable surface, and are of different degrees of warmth. We found, on trying the principal, that in some places they were quite as hot as one could comfortably bear. The quantity of water which flows from them all is sufficient to form a considerable stream. What are all their chemical properties, and for what particular diseases they are most beneficial, is not well known.

"Next to the white cliffs and mineral waters of Hierapolis, one of the most striking objects is the field of *Sarcophagi*, covering, perhaps, the space of half a mile. These are to be seen both with and without their lids. Some, too, are sculptured, and others have inscriptions. A few occur in the form of a small building with pillars. Many of them, no doubt, were constructed for those who came from abroad, to see if, perchance, the flickering lamp of life might for a little longer 'hold out to burn.' Along with these houses of the dead, it is pleasant also to find the remains of two or three Christian churches, and to feel assured that from the myriads once here entombed, a few at least shall awake to everlasting life.

"But the principal ruins are the theatre and the gymnasium. The former, on the eastern side of the hill, is in an admirable state of preservation; its marble seats, thirteen vaulted entrances, and the proscenium being perfect. Its diameter is about three hundred and fifty feet. Fragments of sculpture, in Roman rather than Grecian style, lie round about. The seats are three feet broad, and a foot and a half high, and had hollow vessels of copper underneath to reverberate the sound, so that 40,000 persons might hear the performers. Chandler found in one part of the theatre, a hundred years since, a short inscription, in which Apollo, the leader, is prayed to be propitious; and in another compartment, an encomium in verse, as follows: 'Hail, golden city, Hierapolis; the spot to be preferred before any in wide Asia, revered for the rills of the nymphs; adorned with splendour.'

"Time would fail, nor would it interest to detail the numerous ruins which cover an extent of four or five miles. Removed from the coast, they could not

be plundered by sea; and when the healing effects of the waters no longer derived any aid from pagan superstition, there were no local causes to raise up a modern town which should make a demand on its materials for building."

Gibbon has sketched, with his characteristic force, the condition of the seven churches. "Of Ephesus the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

"The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mohammed is invoked in the mosques of Thy and Pergamos; and the populousness of Smyr supported by the foreign trade of Franks and menians.

"Philadelphia alone has been preserved by phecy or courage. At a distance from the sea, gotten by the emperors, encompassed on all side the Turks, her valiant citizens defended their rel and freedom above fourscore years, and, at le capitulated with the proudest of the Otton Among the Greek colonies and churches of Philadelphia is still erect—a column in a scei ruins."

CONCLUSION.

THE preparation of this compend was undertaken in the hope of commending to the reader the study of the history and geography of the Bible as one of its most instructive and endearing literary attractions. By these means especially may the young be won to a more interested and profitable perusal of the Word of God, and by his grace may learn what power divine it has to enrich the mind, to refine the taste, to rejoice the heart, and to convert the soul. To each earnest student of the Bible, who, like the merchantman seeking for goodly pearls, searches for them on this exhaustless strand, it offers the sure promise of true riches, while it makes him a wiser, holier, happier man. Nor can the author of this humble effort to illustrate one of the attractions of the Bible, express a purer wish for himself an reader of this work than that each may be dra a closer study of the Book of God.

Anoint mine eyes,
O holy Dove!
That I may prize
This book of love.

Unstop mine ear,
Made deaf by sin,
That I may hear
Thy voice within.

Break my hard heart,
Jesus, my Lord:
In th' inmost part
Hide thy sweet word.

APPENDIX.

I. (p. 39.)—The Pyramids.

These, as the earliest, the loftiest, the largest, the most stupendous of the works of man, deserve, in this connection, a passing notice. High on the lofty ramparts of the Libyan Desert, overhanging the meadows of the Nile, they rest, like the perpetual hills, in settled tranquillity on their rocky bases. In stern and gloomy grandeur they have survived the waste of ages, while cities have risen, flourished, and fallen on the plains below, and will survive all the ravages of time in their mountain-masses until the mountains themselves shall depart and the hills be removed. They extend from the great Pyramid of Gizeh to Dashûr, a distance of twenty miles. Between these extreme groups, at unequal distances, are those of Abusir and Sakhara, near Memphis. In utter despair of giving the reader any just impression of the vast dimensions of the great Pyramid of Cheops, we must content ourselves with the usual statistics, and leave the reader in imagination to gaze and wonder at the enormous pile. The foundations are 732 feet square, and cover a little less than thirteen acres of ground. From this base the pyramid rises to the height of 474 feet. Originally it was about thirty feet higher, and sheathed in a casing formed of horizontal blocks of granite hewn down to a uniform and polished surface, on every side, from the apex to the base. The king's chamber, the sepulchral cell in the centre, where the builder vainly sought to find a sure retreat for his last repose, is 34 feet in length, 19 in height, and 17 in breadth, enclosed in walls of polished granite.

This venerable pile had stood for several generations when Abraham went down into Egypt. While enjoying the favour of the king at Memphis, he gazed habitually upon this stupendous monument of human power, if he did not scale its awful heights. But from its summit now what a spectacle! East, west, north, and south, the Great Desert, in frightful desolation, unmitigated by a single shrub or leaf; and below, the majestic, mysterious Nile, pouring through this wide sea of death its floods of living, life-giving waters, and spreading out on either side, up to the very brow of the desert, a broad margin of verdure, "green,—unutterably green," and evoking indescribable fertility out of the most hopeless, hideous barrenness; a contrast without a parallel in the wide world.

II. (p. 39.)—The Sphinx.

South of the line of the Great Pyramid, at some distance below, lies, like a crouching lion, with paws extended, the wondrous Sphinx, chiselled out of the rock, and, like a solemn sentinel, gravely gazing on the silent scene below, and guarding the awful sanctuary above. His dimensions are enormous,—the length 130 feet, the neck and head 27 feet high, and the breast 33 feet in width. The head across the forehead is said by Pliny to be 102 feet in circumference. The forelegs extend 50 feet, and between the paws support an altar. There is something stupendous in the sight of that enormous head,—its vast projecting wig, its great ears, its open eyes, its vast cheeks, still fresh with their original *cosmetics*, and the immense projection of the lower part of the face. The features, though sadly marred, are benignant, expressive, and decidedly human, notwithstanding their colossal dimensions.

III. (p. 39.) The Passage of the Red Sea.

The waters of the Sea are extremely shoal for some distance below Suez. In low tide they are fordable for several miles, quite to the opposite shore. The merchantmen of India are obliged to come to anchor five or six miles below Suez and discharge their cargoes by lighters. Even opposite the frowning bluffs of the Ataka, eight miles below Suez, where the sea is six, eight, and ten miles wide, its greatest depth, according to the surveys of the East India Company, varies from forty to sixty and seventy feet. Now, to suppose, as many do, that the Israelites crossed the fords near the head-waters of the sea on the shoals laid bare by a strong north-east wind blowing down the bay at low tide, and that Pharaoh and his hosts were overwhelmed by the returning tide, is to degrade the miracle, to do violence to all the conditions of the narrative, and to annul the effect of this stupendous deliverance upon the nations who should be dismayed by report of it. In what sense were the children of Israel "entangled in the land" with an open ford before them across the sea? or the waters "a wall unto them on the right hand and on the left," so that "the waters stood upright as an heap, and the depths were congealed in the heart of the sea"? Whence the consternation and distress of the Israelites, or the dismay of the nations from afar at the report of their

deliverance?—"The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Terror and dread shall fall upon them." And why? Because the Israelites went in safety over the fords at low water, as is customary to this day; but the Egyptians in pursuit were drowned by the returning tide! Bonaparte himself crossed the sea at this very place, but narrowly escaped the catastrophe of Pharaoh by the return of the tide-waters. An English gentleman and author who had committed himself publicly to the defence of this theory, on examination of the ground at the same time with us, abandoned the theory as utterly untenable and absurd. All the representations of the Scriptures point to this as the crowning act of that mighty hand and outstretched arm by which the Lord led forth his people Israel and triumphed in the greatness of his excellence over Pharaoh and his hosts. The miraculous character of this passage is indicated not only in the songs of Moses and of Miriam, but everywhere in the Scriptures. Ex. xiv. 21, 22, 29; Josh. ii. 10, iv. 23; Ps. lx. 6, lxxiv. 13, lxxviii. 13, cvi. 9, cxxxvi. 13; Isa. lxiii. 11–13; 1 Cor. x. 1; Heb. xi. 29.

IV. (p. 47.)—Sterility of the Desert and of Palestine.

The desert, great and terrible as it was, must have once sustained a vegetation now entirely unknown. The family of Jacob, on going down into Egypt, even in a time of great dearth, took with them *their cattle*,—their sheep, goats, and neat cattle. Moses set his wife and his two sons each upon an ass, to return from Mount Horeb into Egypt. This domestic animal is indeed still found about certain watering-places in the desert, such as Wady Useit, Wady Feiran, and Mount Sinai; but who, at the present day, would traverse the desert with this animal as a beast of burden? The Israelites went in their exodus out into the desert with their flocks and herds, even very much cattle: these subsisted there for forty years, where now nothing but a continued miracle could sustain them.

The frequent and far-spread remains of former habitations, of cloisters, hermitages, walls, gardens, fields, and fountains, all indicate that the desert once sustained a population now altogether unknown. To the same effect also are the inscriptions around Sinai and Serbal, and in the Wady Mokatteb, sole surviving records of the people that once frequented these desert places.

All this is in total contrast, not to say contradiction, of all that meets the eye of the traveller in passing at the present time. With few exceptions, the country wears the aspect of unalleviated sterility and desolation. The fountains are few and far between. The rivers are turned into a wilderness, the water-springs into dry ground, and a fruitful land into barrenness. Who and what hath done this? Is it a judicial visitation from the Lord, or is it the operation of natural *causes, no less sure and certain in* their final results? The considerations which sustain the latter alternative are often suggested by Ritter, in the volumes of his great work on the Comparative Geography of the Sinaitic Desert and Palestine, of which the following may be taken as a summary.

"There is no doubt that the vegetation of the wadys has considerably decreased. In part, this must be an inevitable effect of the violence of the winter torrents. The trunks of palm-trees, washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced amongst those mountains, where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine; whilst the peculiar cause—the impregnation of salt—which has preserved the vestiges of the older vegetation there, has here, of course, no existence. The traces of such a destruction were pointed out to Burckhardt, on the eastern side of Mount Sinai, as having occurred within half a century before his visit; also to Wellstead, as having occurred near Tôr, in 1832. In fact, the same result has followed from the reckless waste of the Bedouin tribes,—reckless in destroying and careless in replenishing. A fire, a pipe lit under a grove of the desert-trees, may clear away the vegetation of a whole valley.

"Again, it is mentioned by Rüppell, that the acacia-trees have been, of late years, ruthlessly destroyed by the Bedouins for the sake of charcoal, especially since they have been compelled by the Pacha of Egypt to pay a tribute in charcoal for an assault committed on the Mecca caravan in the year 1823. Charcoal from the acacia is, in fact, the chief, perhaps, it might be said, the only, traffic of the peninsula. Camels are constantly met, loaded with this wood, on the way between Cairo and Suez. And as this probably has been carried on in great degree by the monks of the convent, it may account for the fact that, whereas in the valleys of the western and the eastern clusters this tree abounds more or less, yet in the central cluster itself, to which modern tradition certainly, and geographical considerations probably, point as the mountain of the burning 'thorn,' and the scene of the building of the Ark and all the utensils of the Tabernacle from this very wood, there is now not a single acacia to be seen. If this be so, the greater abundance of vegetation would, as is well known, have furnished a greater abundance of water; and this again would react on the vegetation, from which the means of subsistence would be procured. How much may be done by a careful use of such water and such soil as the desert supplies may be seen by the only two spots to which, now, a diligent and provident attention is paid,—namely, the gardens at the wells of Suez, and the gardens in the valleys of Gebel Mousa, under the care of the Greek monks of the Convent of St. Catherine. Even as late as the seventeenth century, if we may trust the expression of Monconys, the Wâdy er-Râheb in front of the convent, now entirely bare, was a vast green plain,"—"une grande campagne verte."

To these remarks we subjoin those of a distinguished American traveller on the sterility of Palestine:—"It

is quite certain, I think, that some portions of Palestine, once fertile, are now irreclaimable. The entire destruction of the wood that formerly covered the mountains, and the utter neglect of the terraces which supported the soil upon steep declivities, have given full scope to the rains, which have left many tracts of bare rock where formerly were vineyards and cornfields. It is likely, too, that the disappearance of trees from the higher grounds, where they invited and arrested the passing clouds, may have diminished the quantity of rain, and so have exposed the whole country, in a greater degree, to the evils of drought, and doomed some particular tracts to absolute sterility. Besides these, I do not recognise any permanent and invincible causes of barrenness, or any physical obstacles in the way of restoring this fine country to its pristine fertility. These causes are not peculiar to Palestine. They exist, perhaps to a still greater extent, in Greece, and the islands of the Archipelago, and in the mountainous regions of Asia Minor. The soil of the whole country has certainly deteriorated, under bad husbandry and the entire neglect of the means of improvement. But that a small degree of skill and industry would generally be sufficient to reclaim it, must be evident to every traveller who has observed the vineyards near Hebron and Bethlehem, and the gardens of Nabulous."

There can be no doubt that the denudation of mountains and hills and the prevailing lack of vegetation is a cause as well as effect of the prevailing sterility both of the Levant and Palestine. The mountains and highlands, crowned with primeval forests, were the original refrigerators and fertilizers of the valleys and plains below. They sustained a vast evaporation, which they condensed and returned, in fertilizing showers, fountains, and streams, to the plains at their bases. But the mountains of Greece, all of the Grecian Archipelago, all the southern slopes of Asia Minor, Lebanon and Anti-Lebanon, together with the hills of Palestine, all are treeless and bare,—no longer charging the atmosphere with moisture, nor sending down their streams bearing along vegetable matter, mixed with earth, to fertilize the plains and valleys below. They have lost the elements of fertility, and send down only desolating winter-torrents, mixed with the waste of barren heights, to spread barrenness over fields which once they enriched with their deposits.

Instead, however, of those bare, protruding, and parched rocks, we cannot doubt that the hills of Palestine once were crowned with groves of fruit-trees and forests. Now, therefore, as we traverse the country, we see, as the natural, the inevitable consequence of these treeless heights, waste unproductive land amidst indubitable evidences of fertility and of productions long since lost. Scattered over the wild wastes of Idumea, Edom, and the Great Desert, are found also ruins of cities, with proofs of careful cultivation, and indications of a fixed, industrious, and numerous population, who must have derived subsistence from regions which now only yield a scanty, precarious sustenance to a few wandering hordes. In view, therefore, of all these considerations, we cannot doubt that the resources of the Desert must have been much greater in the time of Moses to sustain the herds and flocks of the Israelites where now the stricken, starving camel drags on a miserable existence.

"Tantum ævi longinqua valet mutare vetustas."

But these causes, and the changes consequent upon them, are not peculiar to lands classic and sacred. They are working out the same results in our own country, in higher latitudes and under other climes. Many tracts of land, once fertile for tillage in our older States, now lie neglected by the ploughman, as fallow ground, fit only for the grazing of herds and flocks. No fact is better established in the statistics of our agriculture than that there has been, since the settlement of the whole Atlantic slope, a deterioration and diminution equivalent to 33 per cent. in its annual production. But even this soil, thin and bare, whether in the frozen regions of the North or on the sand plains of the sunny South, can, by a more skilful agriculture be restored to much of its former fertility, and return, if not in kind, at least in some good degree, the labours of the husbandman.

Palestine, then, that good land sought out by the Lord for his people, wherein they should lack nothing, —Palestine is not smitten of God with a miraculous sterility, hopeless and irreversible. It has a soil of exhaustless power of production. Under the fostering care of a government which should secure to the labourer the possession of his field and the fruits of his labours, it might, by returning civilization and industry, be restored to its original exuberant fertility. It might again become "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olives, and honey."

In this connection the remarks of Dr. Thomson, the American missionary, in his late work, are worthy of particular notice. Though referring to the plain of the coast, they are applicable to *the soil* of Palestine, whether from mountain, valley, or plain. "In reality, Philistia closely resembles some of the most beautiful regions of our own glorious West. True, it lacks our fine forests, and one misses our charming country-houses, with their orchards; but that is owing to the inhabitants. The country is equally lovely and no less fertile than the very best of the Mississippi Valley. Nay, owing to something in the nature of the soil or of the climate, or both, the sources of its fertility are even more inexhaustible than in any part of our own land. Without manure, and with a style of ploughing and general culture which would secure nothing but failure in America, this vast plain continues to produce splendid crops every year; and this, too, be it remembered, after forty centuries of such tillage."

A portion of the virgin soil near Jerusalem, selected for the author by Professor Roth, a gentleman of extraordinary skill and attainments in Natural Science, has just been subjected to a most careful analysis by Dr. T. A. Genth, of Philadelphia, the results of which are given as presented in Professor Osborn's work on Palestine. It exhibits the exhaustless resources of that good land wherein one, with proper culture, might, according to the promise, still "eat bread without scarceness."

Moisture	10.699	per cent.
Organic Matter	4.753	"
Sesquioxide of Iron	10.463	"
Alumina	13.425	"
Magnesia	0.844	"
Lime	5.280	"
Soda	0.179	"
Potash	0.701	"
Soluble Silicic Acid	5.987	"
Phosphoric Acid	0.133	"
Sulphuric Acid	0.087	"
Carbonic Acid	2.487	"
Chloride of Sodium	0.054	"
Insoluble indilute acids	44.570	"
	99.862	

This analysis is said "to present every ingredient that the most productive soil could possess. Such a soil as this, the unexhausted representative of the pristine soil of Palestine,—in connection with the temperature and the seasons of this latitude,—must be a credible witness to the truth of all that history has ever asserted as to its productiveness and consequent populousness."

V. (p. 47.) Marah.

We brought from this fountain a quantity of its bitter waters, which have for the first time been subjected to a careful analysis, by Dr. Genth. The result is given in "Palestine, Past and Present," by Professor Osborn, as follows:—

Specific gravity	1.00845	
Sulphate of Lime	1.545	
Sulphate of Magnesia	1.665	
Sulphate of Soda	0.919	
Sulphate of Potash	0.281	
Chlorida of Sodium	3.740	
	8.345	

With traces of bituminous matter, Silicic Acid, and Carbonic Acid.

The waters are now found on a high mound or hill of tufaceous rock, evidently the aggregated deposits of those earthy materials contained in the waters, which, themselves bitter and nauseous, mingled with abundance of sulphuretted hydrogen gas, render the waters odious and revolting. We tasted sparingly the waters: some of the camels drank a little, but others utterly refused them. The analysis and the experience of every traveller justify that of the Israelites. "When they came to Marah, they could not drink of the waters of Marah; for they were bitter."

VI. (p. 126.) Wailing-Place of the Jews.

No spectacle meets the eye in Jerusalem more sadly suggestive than this wailing of the Jews over the ruins of their temple. It is a very old custom, and in past ages they have paid immense sums to their oppressors for the miserable satisfaction of kissing the stones and pouring out their lamentations at the foot of their ancient sanctuary. With trembling lips and tearful eyes they sing, "Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we *beseech Thee, we* are all Thy people: Thy holy cities *are a wilderness, Zion is a* wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste." Isa. lxiv. 9–11.

"The Karaite Jews give utterance to their wailings in the tender terms of the following chant:—

"Cantor.—On account of the palace which is laid waste,

"People.—We sit down alone and weep.

"C.—On account of the temple which is destroyed,

"P.—We sit down alone and weep.

"C.—On account of the walls which are pulled down,

"P.—We sit down alone and weep.

"C.—On account of our ministry which is gone,

"P.—We sit down alone and weep.

"C.—On account of our great men who have been cast down,

"P.—We sit down alone and weep.

"C.—On account of the precious stones which are burned,

"P.—We sit down alone and weep.

"C.—On account of the priests who have stumbled,

"P.—We sit down alone and weep.

"C.—On account of our kings who have despised him,

"P.—We sit down alone and weep.

"second chant.

"Cantor.—We beseech Thee, have mercy upon Zion.

"People.—Gather the children of Jerusalem.

"C.—Make haste, the Redeemer of Zion.

"H.—Speak to the heart of Jerusalem.

"C.—May beauty and majesty surround Zion,

"P.—And turn with Thy mercy to Jerusalem.

"C.—Remember the shame of Zion.

"P.—Make new again the ruins of Jerusalem.

"C.—May the royal government shine again over Zion.

"P.—Comfort those who mourn at Jerusalem.

"C.—May joy and gladness be found upon Zion.

"P.—A branch shall spring forth at Jerusalem.

VII. (p. 190.) Ænon.

"John was baptizing in Ænon, near to Salim, because there was much water there." The name Salim has hitherto directed the attention of travellers to the neighbourhood of the ancient Shalim, a city of Shechem, east of that place; but all research has utterly failed to identify the *fountains* of Ænon, the *many waters*, or *fountains*, as the meaning of the text is, which were convenient for the baptism of John. But Dr. Barclay has recently discovered a remarkable assemblage of fountains and pools on the margin of the desert beyond and below the Mount of Olives, six miles northeast of Jerusalem, which seem to satisfy the conditions of the narrative and give at last a fixed position to this floating, uncertain locality. In one of his excursions in the wild rugged wilderness east of Olivet, Dr. Barclay discovered "a delightful, grand, and fearful wady," shut out from all the world by rocks and precipices, which tower heavenward to "a sublime height." From the base of these flow many waters from different springs, which, being united,

form a powerful stream, and become the head-waters of the Wady Kelt of the desert, the Cherith of Elijah the prophet, (1 Kings xvii. 3, 6;) "and surely a more admirable place of seclusion could nowhere be found. Some of its yawning chasms are absolutely frightful to behold." One of these springs is a siphon spring, occupying about twelve minutes in its ebb and flow, disappearing three minutes, then gushing out in a volume sufficient "to drive several mills." At the distance of a mile or two above are various pools, varying in depth "from a few inches to four fathoms or more," and "supplied by some half-dozen springs of the purest and coldest water, bursting from rocky crevices at various intervals." "Richer land I have never seen than is much of this charming valley; capable, too, of being made yet richer by the guano of goats, many large mounds of which—the accumulation of long ages—are here found. Several kinds of cattle were voraciously feeding on the rich herbage near the stream; and thousands of sheep and goats were seen approaching the stream, or resting at noonday in the shadow of the great rock composing the overhanging cliff, here and there. The cooing dove and the kharking raven are here seen in strange affinity. And many birds of many kinds, from the chirping little sparrow to the immense condor-looking vulture, were sweetly carolling, or swiftly flitting across the valley, or securely reposing upon its lofty cliffs; and the most delicious perfume pervaded many spots in this beautiful little Eden. Rank grasses, luxurious reeds, tall weeds, and shrubbery and trees of various kinds, entirely conceal the stream from view in many places; forming around its pebbly little pools just such shady and picturesque alcoves and bowers as classic poets picture out for the haunts of their naiads, sylphs, and fairies."

"This being the only accessible water for many miles, herds of gazelles, that graze on the neighbouring hillsides, resort here in great numbers; and the dense forests of canebrakes are the favourite resort of wild boars, which abound below."

One of the wadys, within a mile and a half of this place, bears the name of Salim, Shalim, Saleim, &c.; but, without insisting on this coincidence, or detailing the author's course of argument, we accept his conclusions, and rest with him in an "assured conviction that this is, indeed, no other than the Enon, near to Salim, where John was baptizing, because there was much water there."

VIII. (p. 199.) BETHPHAGE, AND OUR LORD'S PUBLIC ENTRY INTO JERUSALEM.

IN following the footsteps of Jesus from Bethany, in his triumphant entry into Jerusalem, as we turn the summit of the southeastern declivity of this part of the Mount of Olives, we observe distinct traces of a village over against us, on another tongue-shaped promontory or spur of Olivet, distant rather more than a mile from the city, and at some distance south of our pathway to Jerusalem. The road to Bethphage turns boldly off to the left, and at the entrance into the village meets that which leads from it to Jerusalem. Just here the disciples "found the colt tied by the door without" in the place where these two ways meet. (Mark xi. 4.) By going forward a little, the disciples would take the colt from this place and join the procession again at the point where the road from Bethphage joins that from Bethany to Jerusalem. Here let us suppose the attending multitude from Bethany to be met by those who were coming out from the city. Turning round, they precede, while the others follow Jesus by the way. Gradually the long procession winds up and over the ridge where begins the descent of the Mount of Olives towards Jerusalem. At this point Mount Zion, and its southern slope running deep down into the valley of Hinnom below, comes impressively out to view. This City of David, proudly reposing on its lofty munition of rocks, calls forth from the enthusiastic multitude the shout, "Daughter of Zion, behold, thy King cometh! Hosanna to the Son of David!" The crowds pass on. A slight declivity, and another intervening ridge of Olivet interrupts the view of the city. On they sweep up the rugged ascent, and the whole city, the temple, with its courts and its magnificent enclosures, Mount Zion and its palaces and its towers,—all in one broad glance appears. The frenzied throng strew the ground with branches of palms and of trees, and, casting their garments in the way, rend the heavens with their acclamations, "Hosanna to the Son of David! Blessed be the King that cometh in the name of the Lord. Peace in heaven,—hosanna in the highest!" But the emotions of the Son of David himself, as he beholds that devoted city,—oh! how unlike those of the raving multitude around him! When he was come near, he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." No incident in the Saviour's life comes out more vividly on examination, no locality in his history is more certainly identified, than this where He drew near at the descent of the Mount of Olives and wept over the city amidst the hosannas of the attending crowds, so frantic with untimely joy, so unconscious of the peace from heaven which they refused, and of the blood they were bringing on themselves and their devoted city.

CHRONOLOGICAL TABLE.

THE following Table embodies the results of the investigations of Mr. Browne in his Ordo Sæclorum. From the Babylonish Captivity the Table is continued from Winer's Realwörterbuch, and other sources

I. THE ANTEDILUVIAN PERIOD; FROM THE CREATION TO THE FLOOD. 1656 YEARS.

A. M.	B. C.	
1.	4102–1.	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided. Cain and Abel.
131.	3972–1.	Birth of Seth.
236.	3867–6.	Birth of Enos. "Then began men to call upon the name of the Lord."
326.	3777–6.	Birth of Cainan.
396.	3707–6.	Birth of Mahalaleel.
461.	3642–1.	Birth of Jared.
623.	3480–79.	Birth of Enoch.
688.	3415–4.	Birth of Methuselah.
875.	3228–7.	Birth of Lamech.
931.	3172–1.	Death of Adam, 930 years.
988.	3115–4.	Translation of Enoch, 365 years.
1043.	3060–59.	Death of Seth, 912 years. [Bisection of the period from Adam to the Promise.]
1057.	3046–5.	Birth of Noah.
1141.	2962–1.	Death of Enos, 905 years.
1236.	2867–6.	Death of Cainan, 910 years.
1291.	2812–1.	Death of Mahalaleel, 895 years.
1423.	2680–79.	Death of Jared, 962 years.
1536.	2567–6.	The ark begins to be prepared, (120 years.)
1557.	2546–5.	Noah's eldest son is born, (500 years.)
1558.	2545–4.	Shem is born.
1652.	2451–0.	Lamech dies, 777 years.
1656.	2447.	Methuselah dies, in his 969th year. The Flood, in the 600th year of Noah, 99th of Shem.

The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "every one who findeth me shall slay me." In 120 years after the Creation, the earth may have had a considerable population.

In the year of the Flood we have the following dates and numbers:—

Gen. vii. 3–10. A pause of 7 days.
12, 17. Rain 40 days.
24. The waters prevailed 150 days: "at the end of the 150 days the waters were abated." viii. 3.

We must, therefore, arrange the times in this way:—

40 days, to the 10th of the 2d month, (A. M. 1656, B. C. 2447.)
7 days suspense to the 17th day. The Flood begins. Noah enters the ark.

---

40 days rain.
110 days the waters prevail.

---

150 days, ending at the 16th of the 7th month. (17 Nisan, A. M. 1656, B. C. 2446.)

The year being lunar, the interval is in fact but 148 days, or it was on the 149th day current that the ark rested; but this discrepancy is of no moment.

viii. 5. The waters decreased till the 10th month, 1st day; 72 days from the ark's resting.

Ver. 6. At the end of 40 days, (10th day of 11th month, *i. e.* of the month afterward called *Ab*, the 5th month,) Noah opened the window and sent forth the raven and dove.

Ver. 10. Seven days later the dove was sent forth the second time; and at the end of another week, the third and last time —24th of 11th month.

Ver. 13. On the first day of the new year (36 days after the departure of the dove) the face of the ground was dry.

Ver. 14. On the 27th of the second month Noah issues from the ark, after a sojourn of a lunar year and 10 days, *or a complete solar year.*

"Shem was 100 years old and begat Arphaxad two years after the Flood." xi. 10. If these two years are measured from the beginning of the Flood, so that the birth of Arphaxad lies in the year 1658, one year after the egress from the ark, the Table then proceeds as follows:—

II. THE PERIOD OF THE DISPERSION; FROM THE FLOOD TO THE PROMISE. 430 YEARS.

A. M.	B. C.	
1657.	2446–5.	Noah issues from the ark, 27th of 2d month. (October or November.)
1658.	2445–4.	Birth of Arphaxad.
1693.	2410–09.	Birth of Salah.
1723.	2380–79.	Birth of Eber.
1757.	2346–5.	Birth of Peleg. The earth divided in his days, (239 years.) Babel, *Confusion of tongues.*
1787.	2316–5.	Birth of Reu.
1819.	2284–3.	Birth of Serug.
1849.	2254–3.	Birth of Nahor.

A. M.	B. C.	
1878.	2225–4.	Birth of Terah.
1948.	2155–4.	(Terah's eldest son is born.)
1996.	2107–6.	Death of Peleg, (239 years.)
1997.	2106–5.	Death of Nahor, (148 years.)
2006.	2097–6.	Death of Noah, (950 years.)
2008.	2095–4.	*Birth of Abraham.*
2026.	2077–6.	Death of Reu, (239 years.)
2049.	2054–3.	Death of Serug, (230 years.)
2083.	2020–19.	Death of Terah: *Abraham departs to Canaan.*
2084.	2019–8.	Abraham in Canaan—after in Egypt.
2085.	2018–7.	Separation of Lot.
2086.	2017–6.	The war at Sodom. Lot rescued. *The Promise*, 15 *Nisan*, 2016 B. C.

The annexed Table exhibits at one view the contents of the genealogies in Gen. v. xi., so as to show at the same time the relative ages of the patriarchs and the contemporary durations of their lives.

CHRONOLOGICAL TABLE.

B. C. / A. M.	4102 / 1	3972 / 131	3867 / 236	3777 / 326	3707 / 396	3642 / 461	3480 / 623	3415 / 688	3228 / 875	3172 / 931	3115 / 988	3060 / 1043	3046 / 1057	2962 / 1141	2867 / 1236	2812 / 1291	2680 / 1423	2545 / 1558	2451 / 1652	2447 / 1656	2446 / 1657		
Adam	1	131	236	326	396	461	623	688	875	(*ob.* 930y.)													
Seth	...	1	106	196	266	331	493	558	745	801	858	(*ob.* 912y.)											
Enos	...	...	1	91	161	226	388	453	640	696	753	808	822	(*ob.* 906y.)									
Cainan	...	...	...	1	71	136	298	363	550	606	663	718	732	816	(*ob.* 910y.)								
Mahalaleel	...	...	...	...	1	66	228	293	480	536	593	648	662	746	841	(*ob.* 895y.)							
Jared	...	...	...	...	...	1	163	228	415	471	528	573	587	671	766	821	(*ob.* 962y.)						
Enoch	...	...	...	...	...	...	1	66	253	309	(*tr.* 365y.)												
Methuselah	...	...	...	...	...	...	...	1	188	244	301	356	370	454	549	604	736	871	965	(*ob.* 969th)			
Lamech	...	...	...	...	...	...	...	...	1	57	114	169	183	267	362	417	549	684	(*ob.* 777y.)				
Noah	...	...	...	...	...	...	...	...	...	...	...	...	1	85	180	235	367	502	596	600	601		
Shem	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	95	99	100		

B. C. / A. M.	2445 / 1658	2410 / 1693	2380 / 1723	2346 / 1757	2316 / 1787	2284 / 1819	2254 / 1849	2225 / 1878	2155 / 1948	2107 / 1906	2106 / 1997	2097 / 2006	2095 / 2008	2077 / 2026	2054 / 2049	2020 / 2083	2007 / 2096	1995 / 2108	1977 / 2126	1945 / 2158	1935 / 2168	1920 / 2183	1916 / 2187
Noah	602	637	667	701	731	763	793	822	892	940	941	(*ob.* 950y.)											
Shem	101	136	166	200	230	262	292	321	391	439	440	449	451	469	492	526	539	551	569	(*ob.* 600y.)			
Arphaxad	1	36	66	100	130	162	192	221	291	339	340	349	351	369	392	426	(*ob.* 438y.)						
Salah	...	1	31	65	95	127	157	186	256	304	305	314	316	334	357	391	404	416	(*ob.* 433y.)				
Eber	...	...	1	35	65	97	127	156	226	274	275	284	286	304	327	361	374	386	404	436	446	461	(*ob.* 464y)
Peleg	...	...	...	1	31	63	93	122	192	(*ob.* 239y.)													
Reu	...	...	...	...	1	33	63	92	162	210	211	220	222	(*ob.* 239y.)									
Serug	...	...	...	...	...	1	31	60	130	178	179	188	190	208	(*ob.* 230y.)								
Nahor	...	...	...	...	...	...	1	30	100	148	(*ob.* 148y.)												
Terah	...	...	...	...	...	...	...	1	71	119	120	129	131	149	172	(*ob.* 205y.)							
Abraham	...	...	...	...	...	...	...	...	...	...	...	...	1	19	42	76	89	101	119	151	161	(*ob.* 175y.)	
Isaac	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	19	51	61	76	80
Jacob	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	16	20

This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus—from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was 56 years contemporary with Adam, and 100 years with Shem; and Shem again was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the Flood were eleven. Of all these, Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine contemporary generations from Adam to the Flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham! Who would have supposed that Abraham and Isaac lived with those who for one hundred years of their early life witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world! Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us. So that we have the account, in a manner, second-handed from Shem.

B. C. 2093.		Abraham born.
	2018.	Abraham, 75 years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees, Gen. xi. 31–xii. 5; comes to Sichem, thence to a place between Bethel and Ai; thence
	2017.	advances southward, and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain were revolted from Chedorlaomer, to whom they had been subject 12 years,
	2016.	xiv. 1. Chedorlaomer's invasion, and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv.: THE WORD OF THE LORD COMES TO ABRAHAM: THE PROMISE, xv.

III. THE PERIOD OF THE PATRIARCHS, FROM THE PROMISE TO THE EXODE. 430 YEARS.

B. C. 2007.		Abraham 86 years. Ishmael is born, xvi.
	1994.	Abraham 99 years. The covenant renewed; circumcision ordained, xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix.
		Abraham journeys southward: second denial of Sarah, xx., (in Gerar.)
B. C. 1993.		Isaac is born, (in Beer-sheba,) xxi. Long sojourn in the land of the Philistines, ver. 34 Abraham

offers up Isaac, xxii. The time is not specified:
B. C. 1956. the next event is the death of Sarah, 127 years, (Abraham 137 years,) xxiii.
1954. Isaac marries Rebekah, xxv. 20. Abraham marries Keturah.
1934. Esau and Jacob born, xxv. Isaac removes to Gerar in consequence of a famine: denies his wife, xxvi.
1918. Abraham dies, 175 years, xxv. 7.
1894. Esau, 40 years, marries, xxvi. 34.
1870. Ishmael dies, 137 years, xxv. 17.
1856. Isaac, 137 years, blesses Jacob and Esau, 77 years. Jacob flees to Padan-Aram, xxvii. xxviii. Esau goes to Ishmael [to his family] and marries his daughter, xxviii. 6.
1849. Jacob, having served 7 years, marries Leah and Rachel, xxix. 20–30. Leah bears Reuben, Simeon, Levi, and Judah. Bilhah bears Dan and Naphtali, to Rachel. Zilpah bears Gad and Asher, to Leah. Leah bears Issachar, Zebulon, and Dinah.
1842. Rachel bears Joseph, xxx. 25. Jacob serves 6 years for his cattle; 20 years in all, xxxi. 41.
1836. The departure from Padan-Aram, xxxi. Jacob 97 years, wrestles with the angel, xxxii. Interview with Esau, xxxiii. Comes to Succoth, and there builds a house, ver. 17. Hence to Shalem, a city of Shechem, "*When he came from Padan-Aram*, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, of the children of Hamor . . . and he erected there an altar." xxxiii. 17–20.

B. C. 1836. Between this year and 1825, Jacob is settled at Hebron.
1825. Joseph's dreams, xxxvii. He is sold into Egypt. Judah separates from his brethren, and marries Shuah, xxxviii. Birth of Er, Onan, and Shelah, 1825–1822. Jacob removes from Hebron to Shechem: the slaughter of the Shechemites by Simeon and Levi, xxxiv. Jacob departs from Shechem, and is commanded to remove to Bethel, xxxv. 1.
About 1815. Departure from Bethel to Ephrath: Rachel dies in giving birth to Benjamin, ver. 16–20. Jacob removes to Edar; thence to Hebron.
1814. Joseph has been some time in prison, xxxix.; interprets the dreams of the butler and baker, xl., (two years before Pharaoh's dream, xli. 1.)
1813. Isaac dies, 180 years xxxv. 28.
1812. Pharaoh's dream; Joseph advanced; seven years of plenty begin, xli.
Ab. 1807. "Judah took a wife for Er his first-born," xxxviii. 6. Death of Er and Onan. Joseph's two sons born.
1805. Seven years of famine begin.
1804. First descent of the Patriarchs into Egypt, xlii.
1803. Second visit; Joseph discovers himself; Jacob and his household descend into Egypt, xlii.–xlv.
1786. Jacob dies, 147 years, xlvii. 28.
1732. Joseph dies, 110 years, l. 26.
1666. Moses born.
1626. Moses, 40 years, flees to Midian, Acts vii. 30.

IV. THE PERIOD OF THE WANDERING, FROM THE EXODE TO THE PASSAGE OVER JORDAN. 40 YEARS.

V. THE PERIOD OF THE THEOCRACY, FROM JOSHUA TO SAMUEL. 450 YEARS.

A. C. 1546. 10 Nisan, 13–14 April, passage of the Jordan; circumcision at Gilgal, passover 14 Nisan, 17–18 April, siege of Jericho, 7 days; war with Ai; convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon; confederacy of the five kings of the south; their defeat; after which, in one campaign, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and destroyed: thus the south is conquered.
1545. | to 1540. Jabin of Hazor and the other kings of the north are defeated in a battle at Merom. The north is conquered. This war lasted a long time.
1540. In 1540, after the return to Gilgal, the separate wars begin, viz. those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the LORD, saying, Who shall go up for us first against the Canaanites, to fight against them? And the LORD said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4–7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, *ib.* 9 ff. Josh. xv. 14 ff.—Meanwhile Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel, Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, xiii. 2–6.

B. C. 1539. The convocation at Shiloh; the Tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, xviii. xix. The cities of refuge and of the Levites are assigned; the trans-Jordanic tribes dismissed, xx.–xxii.
Ab. 1516. Joshua, 110 years old, holds a convocation of the whole nation, [at Shiloh, xxiii.] in which he delivers his parting charge; the convocation assembles again at Shechem, and renews the covenant. Joshua dies.
—— The Angel of the LORD rebukes the people at Bochim, Judg. ii. 1–5.
A period of about 30 years. The people served the LORD all the days of the elders who outlived Joshua, who had seen all the great works of the LORD that he did for Israel, ii. 7. "All that generation died, and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel," *ib.* 10. "The children of Israel did evil," &c. iii. 7.
1486. THE FIRST SERVITUDE; Chushan Rishathaim of Mesopotamia, 8 years, *ib.* 8.
1478. THE FIRST JUDGE; Othniel, son of Kenaz, ver. 9 The land had rest 40 years, ver. 11

B. C. 1438 THE SECOND SERVITUDE; Eglon of Moab, 18 years, ver. 14.

1420. THE SECOND JUDGE; Ehud, ver. 16. Rest, 80 years; during which time, after the death of Ehud, THE THIRD JUDGE was Shamgar.

1340. THE THIRD SERVITUDE, Jabin of Canaan, 20 years, iv. 3.

1320. THE FOURTH JUDGE, Barak, 40 years, v. 21.

1280. THE FOURTH SERVITUDE, the Midianites, 7 years, vi. 1.

1273. THE FIFTH JUDGE, Gideon, 40 years, viii. 28.

1233. Abimelech reigns 3 years, ix. 22.

1230. THE SIXTH JUDGE, Tola, 23 years, x. 1.

1207. THE SEVENTH JUDGE, Jair, 22 years, ver. 3.

1185. THE FIFTH SERVITUDE, Philistines and Ammonites, 18 years, ver. 7.

1167. THE EIGHTH JUDGE, Jephthah, 6 years, xii. 7.

1161. THE NINTH JUDGE, Ibsan, 7 years, ver. 9.

[1157. Eli, high-priest, 40 years.]

1154. THE TENTH JUDGE, Elon, 10 years, ver. 11.

1144. THE ELEVENTH JUDGE, Abdon, 8 years, ver. 14.

B. C. 1136. THE SIXTH SERVITUDE, Philistines, 40 years, xii. 1.

THE TWELFTH JUDGE, Samson, 20 years, xv. 20. The birth of Samson was announced during a time of Philistine oppression, xiii. 5; that is, while the Philistines were oppressing the south and west, and the Ammonites the east, x. 7. At the beginning of the sixth servitude, he might be between 20 and 30 years old.

1117. Autumn. The ark is taken, Eli dies. Somewhat earlier, Samson is taken; the ark is in captivity 7 months: restored in the days of wheat-harvest, 1 Sam. vi. 1, 13; (hence the *time* of capture is defined.) The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson, Judg. xvi. 23, may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v. vi.

VI. THE INTERMEDIATE PERIOD, FROM SAMUEL TO DAVID AS KING. 40 YEARS.

B. C. 1096. Probably at Passover, (or Pentecost,) the day of the deliverance at Mizpeh. Samuel begins to judge Israel.

1091– Ishbosheth born; Jonathan, older.

1086–1079. David born in one of these years.

1070–1063. In one of these years, Saul, previously anointed and elected, then rejected, is, after his victory over the Ammonites, (xi.,) solemnly re-elected. The time was about Pentecost, xii. 17.

3d of Saul. War against the Philistines, xiii.–xv.

4th ——— ? Saul sent against Amalek: is proved, and, being found wanting, is rejected.

——— David is anointed by Samuel at Bethlehem; is sent for to be minstrel to Saul, xvi.

——— (After David's return home) the Philistines come out to war at Shochoh; Before 1066–1059 David slays Goliath, xvii.

——— David at Saul's court, hated by Saul: he comes to Samuel, xviii. xix., finally quits the court of Saul, and goes to the priest Ahimelech at Nob; the same day to Achish at Gath, xx. xxi.: thence to the cave at Adullam, where he gathers a company, xxii. 1, 2; pursued by Saul, who slays Ahimelech and the priests; Abiathar escapes to David; David defeats the Philistines at Keilah, (about harvest:) flees to Ziph: thence to Engedi, xxiii.: spares Saul's life, who takes an oath of him and departs, xxiv.

——— Samuel dies. David with Nabal, at the time of sheep-shearing. Saul, again pursuing David, is a second time B. C. 1058, Winter. spared by him, and departs, xxvi.

29. David flees to Achish at Gath, (16 months before the death of Saul.)

1057. David at Ziklag all this year.

1056, Spring. The Philistines make war. Saul at Endor; is defeated on the following day, and slays himself. David reigns over Judah in Hebron, 7 years 6 months, 2 Sam. ii. 11.

VII. THE PERIOD OF THE MONARCHY, FROM DAVID TO THE BABYLONISH CAPTIVITY. 450 YEARS.

B. C. 1051. Abner makes Ishbosheth, Saul's son, king over Israel; he reigns two years, *ib.* 10, then is assassinated, iv. 6.

1049, Autumn. David anointed king of all the tribes, in Hebron; takes Jerusalem; smites the Philistines, v.; brings the ark from Kirjath-jearim, vi. 1 Chron. xiii.

David's victories, viii.

The time of Absalom's rebellion must lie at least 9 years after the birth of Solomon. After Amnon's sin, Absalom waited two years before he took vengeance, xiii. 23; three years after this he spent in voluntary exile, *ib.* 38, and, after his return, four years passed while he was stealing away the hearts of the people. Hence the time of the rebellion lies after 1036–9 — 1027 B. C.; *i. e.* in one of the last ten years of David's reign.

After the rebellion, the history notes a period of about four years; three years of the famine, xxi.; 9 months and 20 days of the numbering of the people, xxiv. 8.

B. C. 1036–1032. In one of these years Solomon is born.

After 1027. Absalom's rebellion.

The famine, three years.

The numbering of the people.

David's preparation for the Temple, 1 Chron. xxii.

1018–7. Adonijah's rebellion. Solomon is anointed and proclaimed king.

1016 Autumn. David dies.

B. C 1013, 1 Nisan. 4th year of Solomon begins.
2 Zif, (20 April.) Solomon began to build "in the month Zif, which is the 2d month," 2 Kings vi. 1, "in the 2d day of the 2d month," 2 Chron. iii. 2.
1006, 1 Nisan. 11th year of Solomon begins.
Tabernacles. 14th Oct. "At the feast in the month Ethanim, which is the 7th month," the Temple is dedicated; the feast lasted 14 days in all; *i. e.* the feast of Tabernacles was followed by the feast of Dedication, 7 days more, 2 Kings viii. 2, 65, 66; hence the Temple was finished, *i. e.* completed and dedicated on the 1st of the month Bul, which is the 8th month, vi. 38.

B. C	A. M.	Judah.	Israel.	
978		Last year of Solomon.	1 Jeroboam.	The years B. C. and A. M. bear date from 1 Nisan. The first of Jeroboam bears date from some point in the year preceding the 1 Nisan of 1 Rehoboam.
977	1	1 Rehoboam	1–2 ———	
976	2	2 ———	2–3 ———	
973	5	5 ———	5–6 ———	Shishak king of Egypt invades Jerusalem, 1 Kings xiv. 15. 2 Chron. xii. 2.
961	17	17 ———	17–18 ———	War with Jeroboam all the reign of Rehoboam.
960	18	1 Abijam	18–19 ———	Abijam carries on the war with Jeroboam, 1 Kings xv. 7. His miraculous victory is related 2 Chron. xiii. The power of Jeroboam is prostrated.
959	19	2 ———	19–20 ———	
958	20	1 Asa	20–21 ———	
957	21	2 ——	21–1 Nadab.	
956	22	3 ——	1–2 N. 1 Baasha.	Baasha slew Nadab and exterminated the house of Jeroboam in 3 Asa, 1 Kings xv. 28.
955	23	4 ——	1–2 Baasha.	War between Asa and Baasha.
944	34	15 ——	12–13 ———	Zerah, the Ethiopian, invades Judah, and is miraculously discomfited. The great reformation in Asa's 15th year (3d month) followed by ten years of rest and prosperity.
934	44	25 ——	22–23 ———	
933	45	26 ——	23–24 B. — 1 Elah.	Baasha in the 26th of Asa [and last year of his own reign] recommences open hostilities by fortifying Ramah. Asa, by a league with Ben-hadad, diverts him from his purpose. The Syrians invade Israel and make conquests. Baasha dies, after a reign of 24 years, [*current,*] and is succeeded by ELAH, in 26 Asa, who reigns 2 years, [*current,*] 1 Kings xvi. 8, and in 27 Asa is slain by ZIMRI, who exterminates all the house of Baasha, but reigns only 7 days, xvi. 15.
932	46	27 ——	1–2 Elah — 1 Zimri. — 1 Omri, Tibni	
931	47	28 ——	1–2 Omri and Tibni.	Omri and Tibni, rival kings, xvi. 21, till 31 Asa, when Tibni dies, and Omri reigns over all Israel.
928	50	31 ——	4–5 ——, 1 Omri sole.	
927	51	32 ——	5–6 Omri (1–2)	OMRI reigned 6 years in Tirzah, 1 Kings xvi. 23, (932–926.) Then
926	52	33 ——	6–7 —— 2–3	founded Samaria, *ib.*
921	57	38 ——	11–12 —— (7–8) —— 1 Ahab	Reigned 12 years [*current*] in all, *ib.* AHAB *succ.* 38 Asa, *v.* 29.
920	58	39 ——	1–2 ——	Asa diseased in his feet, 2 Chron. xvi. 12, and died after a reign of 41 years, 1 Kings xv. 9.
918	60	41 ——	3–4 ——	
917	61	1 Jehoshaphat	4–5 ——	JEHOSHAPHAT *succ.* 4 Ahab, xxii. 42.
916	62	2 ———	5–6 ——	
915	63	3 ———	6–7 ——	Jehoshaphat sends Levites to teach Judah the Law, 1 Chron. xvii. 7–9, moved, perhaps, by the apostasy of Israel to Baalism, which may have begun at this time, 1 Kings xvi. 31–33. *Elijah the Tishbite,* 1 Kings xvii. ff. At the end of 3 years, the national worship is restored.
902	76	16 ———	19–20 ——	Ben-hadad besieges Samaria, and is defeated. Ahab spares him, 1 Kings xx. (3 years before Ahab's last year, xxii. 1.) Naboth the Jezreelite, xxi.
899	79	19 ———	22 A.–1 Ahaziah.	Ahab slain at Ramoth-Gilead, xxii., after a reign of 22 years, [*complete,*] xvi. 29. AHAZIAH succeeds and reigns 2 years, [*complete.*] Jehoshaphat reproved by Jehu, son of Hanani, again reforms Judah, 2 Chron. xix. Confederacy of Moab, Ammon, and other tribes against Jehoshaphat. Miraculous overthrow, 2 Chron. xx. Elijah
898	80	20 ———	1–2 Ahaziah.	
897	81	21 Jehoshaphat	2 A.–1 Joram, son of Ahab.	fire from heaven, 2 Kings i. JORAM, son of Ahab, succ. Ascension of Elijah, 2 Kings ii. Moab rebels, and is defeated, *ib.* iii., by the conjoint forces of Israel, Judah, and Edom. The king of Moab raises the siege by sacrificing the son of the king of Edom, *ib.* (Comp. Amos ii. 1.)
896	82	22 ———	1–2 ———	Elisha's miracles, 2 Kings iv. v. Ben-hadad besieges Samaria; the
893	85	25 ———	4–5 ———	famine, the plenty, vi. vii. Seven years of famine begins, viii.
892	86	1 Joram, son of J.	5–6 ———	JORAM, son of Jehoshaphat, succ., son-in-law of Ahab, an idolater. *In Israel,* seven years of famine continue, 2 Kings viii. After which, Elisha is at Damascus, *ib.* Hazael murders Benhadad. In Judah, Joram, son of Jehoshaphat, slays all his brethren, 2 Chron. xxi. 4. Edom and Libnah revolt, 2 Kings viii. 20. He receives a writing

B. C.	M. P.	Judah.	Israel.	
				from Elijah the prophet, 2 Chron. xxi. Philistines and Ethiopian Arabs take Jerusalem, and take captive Joram's wives and sons, except Jehoahaz = Ahaziah.
885	93	8 J. — 1 Ahaziah	12 J. –1 Jehu.	Joram of Judah dies of a horrible disease, *ib.*
				JEHU rebels against Joram, son of Ahab, and kills him. Ahaziah, being on a visit to Joram, at Jezreel, is slain by Jehu. On the death of Ahaziah, ATHALIAH destroyed all the seed royal, except Joash, who was secreted by his aunt Jehosheba. Athalia's usurpation lasted 6 years. Hazael oppresses Israel, x. 32.
884	94	Usurpation, 6 years.	1–2 Jehu.	
878	100	1 Joash	7–8 ——	JOASH began to reign 7 Jehu, 2 Kings xii. 1.
857	121	22 ——	28 J.–1 Jehoahaz.	Jehu reigned 28 years, 2 Kings x. 36. Succeeded by JEHOAHAZ in the 23d of Joash, 2 Kings xiii. 1.
856	122	23 ——	1–2 Jehoahaz.	Joash repairs the Temple, xii. 4–16. Hazael and his son still oppress Israel, 2 Kings xiii. Syrians take Gath, and are diverted from Jerusalem by a present of the Temple-treasures, xii. 17. Joash does well all the days of Jehoiada, xii. 2; but, after the death of Jehoiada, he falls into apostasy, 2 Chron. xxiv. 15.
840	138	39 Joash	17 Je.–1 Joash.	JOASH (of Israel) succ. in 39 Joash, 2 Kings xiii. 10. Martyrdom of
839	139	40 ——	1–2 Joash.	Zechariah, son of Jehoida, 2 Chron. xxiv. 20.
838	140	(41 J.) 1 Amaziah	2–3 ——	Syrians take and spoil Jerusalem, *ib.* 23, at the end of the year, (*i. e.*, after the death of Zechariah.) Joash, left diseased on his bed, is slain by conspirators, *ib.* 25, 2 Kings xii. 19, 21. AMAZIAH succ. 2 Kings, xiv. 1. Israel, brought to extremity by Syrian oppression in the reign of Jehoahaz, begins to recover. Elisha, dying, promises Joash three victories over Syria. The miraculous resuscitation at Elisha's grave, 2 Kings xiii. Amaziah hires mercenaries from Israel for a war upon Edom, but dismisses them on a reproof from a prophet; the Israelites are incensed, 2 Chron. xxv. Amaziah is successful against Edom. He challenges Joash, is conquered, and Jerusalem is spoiled, *ib.* and 2 Kings xiv.
825	153	14 ——	15 ——	
824	154	15 ——	16 J.–1 Jeroboam.	Joash d. JEROBOAM succ. 15 Joash, 2 Kings xiii. 23.
810	168	29 ——	14–15 Jeroboam.	Amaziah outlives Joash 15 years, 2 Kings xiv. 17, reigned 29 years, ver. 1.
809	169	1 Azariah—Uzziah	15–16 ——	UZZIAH.
				The revival of prosperity in Israel and Judah. Jeroboam recovers the whole territory of the ten tribes, according to the prediction of JONAH, 2 Kings xiv. 25, and Uzziah the whole territory of Judah, 2 Chron. xxvi. 1–15. [*Joel* prophesies in Judah, *Hosea* and *Amos* in Israel.]
783	195	27 ——	41 Interregnum, or Anarchy, *eleven years* to 772 B. C.	
772	206	38 ——	—— Zechariah.	ZECHARIAH b. 38 Uzziah, reigned 6 months, the last of the house of
771	207	39 ——	Shallum, 1 Menahem.	Jehu, slain by SHALLUM, 2 Kings xv. 8, who began 39 Uzziah, reigned 1 month, and was slain by MENAHEM, *ib.* 13–17. *Pul, king of Assyria, invades Israel, ib.* 19. In Judah, Uzziah, invading the priest's office, is smitten with leprosy, 2 Chron. xxvii. 16. *Isaiah* begins to prophesy in the last year of Uzziah.
760	218	50 Uzziah	10 M.–1 Pekahiah.	PEKAHIAH began 50 Uzziah, reigned 2 years, slain by Pekah. 2 Kings
759	219	51 ——	1–2 Pekahiah.	xv. 23–26.
758	220	52 ——	2 P.–1 Pekah.	PEKAH b. 52 Uzziah, reigned 20 years, *ib.* 27.
757	221	1 Jotham	1–2 Pekah.	JOTHAM b. 2 Pekah, *ib.* 32. [*Micah* prophesies concerning Samaria
742	236	16 ——	16–17 ——	and Jerusalem.]
741	237	1 Ahaz	17–18 ——	AHAZ b. 17 Pekah, 2 Kings xvi. 1. Rezin king of Syria and Pekah of Israel form a confederacy against him, and invade Judah with intent to besiege Jerusalem; it did not come, however, to a siege, 2 Kings xvi. 5. Isa. vii. 1–9.
740	238	2 ——	18–19 ——	*After* this joint-campaign, Rezin recovered Elath to Syria and expelled the Jews, 2 Kings xvi. 6, and in that or a subsequent expedition "smote Ahaz and carried a great multitude of captives to Damascus," 2 Chron. xxviii. 5. Pekah likewise "smote him with a great slaughter, for he slew in Judah 120,000 in one day, which were all valiant men." .... "And the children of Israel carried away captive 200,000 women, sons and daughters:" upon the remonstrance of the prophet Oded, the captives were honourably restored, *ib.* 6–15. Edom and the Philistines invade Judah at the same time, *ib.* 17–19.
739	239	3 ——	19–20 ——	

B. C.	Æ. R.	Judah.	Israel.	
738	240	4 —— (= 20 Jotham, 2 Kings xv. 30.)	20 ——	Ahaz sends to Assyria (T. Pileser) for help, *ib.* 16, 2 Kings xvi. 7. T. Pileser invades Syria and takes Damascus, *ib.* 9, also Israel, and takes Gilead, Galilee, all Naphtali, &c. *ib.* xv. 29; then Pekah is conspired against and slain by Hoshea, *ib.* 30.
730	248	12 Ahaz	——1 Hoshea.	Hoshea "did evil .... but not as the kings of Israel which were
727	251	15 ——	3–4 ——	before him." Shalmaneser invades him and makes him tributary, 2 Kings xvii. 1, 2.
726	252	1 Hezekiah	4–5 ——	Hezekiah b. 3 Hoshea.
725	253	2 ——	5–6 Pekah.	Hezekiah, having cleansed the Temple and restored religion in the first month, commands a solemn Passover to be holden in the second month, to which he invites Israel as well as Judah, 2 Chron. xxix. xxx. "Divers of Asher, Manasseh, and Zebulun, humbled themselves and came to Jerusalem." About this time Hoshea revolted, and allied himself with So (= Sevechus) king of Egypt: "Shalmaneser shut him
723	255	4 Hezekiah	7–8 Hoshea.	up and bound him in prison," 2 Kings xvii. 4, then invaded all Israel, and besieged Samaria, 4 Hezekiah = 7 Hoshea, *ib.* 5, xviii. 10, took
721	257	6 ——	9 ——	it in 6 Hezekiah = 9 Hoshea, *ib.* 10, and carried away Israel to Assyria. *End of the kingdom of Israel.*

SUMMARY OF THE PRECEDING STATEMENTS.

Judah: *from* 1 *Nisan,*	
Rehoboam	17
Abijam	2 = 3 current.
Asa	41
Jehoshaphat	25
Joram	7 = 8 current.
Ahaziah	1
Athaliah	6
Joash	40
Amaziah	29
Uzziah	52
Jotham	16
Ahaz	15 = 16 current.
Hezekiah	6
Sum	257

Israel: *from an earlier epoch.*	
Jeroboam	21 = 22 current.
Nadab	1 = 2 ——
Baasha	23 = 24 ——
Elah	1 = 2 ——
Zimri, &c.	1
Omri	11 = 12 ——
Ahab	22
Ahaziah	2
Joram	12
Jehu	28
Jehoahaz	17
Joash	16
Jeroboam	41
[Interregnum]	11
Zechariah, &c.	1
Menahem	10
Pekahiah	2
Pekah	20
[Interregnum]	8
Hoshea	9
Sum	257

B. C.	Æ. R.		
720 to 713	258 to 265	7 Hezekiah. 14 ——	Hezekiah successful against the Philistines. Rebels against Assyria. Sennacherib invades Judah, and, at first, is pacified by a tribute. Besieges Lachish; sends Rabshakeh to incite the Jews of Jerusalem to revolt, 2 Kings xviii.; Isa. xxvi. Besieges Libnah; Tirhakah comes against him; he sends a letter to Hezekiah, whom Isaiah comforts. That night, Sennacherib's host is miraculously overthrown, *ib.*
712	266	15 ——	Hezekiah's illness and miraculous recovery; 15 years added to his life; Merodach Baladan's embassy. Isaiah reproves Hezekiah and foretells the Babylonian judgment, 2 Kings xx.; Isa. xxxviii.–ix.; 2 Chron. xxxii.
697	281	1 Manasseh.	Manasseh reigns 55 years; goes an awful length in apostasy, 2 Kings xxi. 1–18; 2 Chron. xxxiii. 1–10. The captains of Assyria take Manasseh prisoner to Babylon; returning thence, he repents and reforms, 2 Chron. *ib.* 11–17.
642	336	1 Amon.	Amon reigned 2 years; restored idolatry; slain by conspiracy, 2 Kings xxi. 19; 2 Chron. xxxiii. 21.
640	338	1 Josiah.	Josiah began to reign at 8 years old, 2 Kings xxii. 1; 2 Chron. xxxiv. 1.
636	342	5 ——	At 12 years old, he began to purge Judah and Jerusalem from the high places and idols, 2 Chron. xxxiv. 3 ff.
628	350	13 ——	[*Jeremiah* begins to prophesy.]
623	355	18 Josiah.	After purging the land, *ib.* 8, in his 18 years, *ib.*, and 2 Kings xxii. 3, he begins to repair the Temple; the book of the Law is discovered;

B.C.	A.M.		
			the great Reformation and solemn Passover, 2 Kings xxii. 10 ff.; xxiii. 21 ff.; 2 Chron. xxxiv. xxxv. 1–18.
610	3483	31 Josiah.	Josiah, as an ally of the king of Assyria, joins battle with Pharaoh-Necho and is slain in the plain of Megiddo, 2 Kings xxiii. 29; 2 Chron. xxxv. 20, (at Hadadrimmon, Zech. xii. 11.) JEHOAHAZ (Shallum, Jer. xxii. 10, 11) succeeding, reigns only 3 months,
		1 Jehoahaz.	
609	3493	1 Jehoiakim.	2 Kings xxiii. 31. Necho "put him in bonds at Riblah in the land of Hamath, that he should not be king in Jerusalem," 2 Kings xxiii. 33. Jehoahaz was taken into Egypt, (2 Kings and 2 Chron. and Jer. u. s.,) and Pharaoh gave the throne to Eliakim, changing his name to JEHOIAKIM.
606	3723	4 Jehoiakim.	Nebuchadnezzar conquers Judea. Beginning of the seventy years' captivity.

VIII. THE PERIOD OF THE CAPTIVITY AND OF THE RESTORATION, FROM THE CONQUEST OF JUDÆA TO THE CONCLUSION OF THE CANON OF THE OLD TESTAMENT. 206 YEARS.

B.C.	EVENTS IN SACRED HISTORY.	SYNCHRONISMS.
606	Jerusalem taken by the Chaldeans; the temple plundered; Jehoiachin and many Jews carried captive, (among them Ezekiel.)	
	Zedekiah king.	Psammuthis II. reigns in Egypt.
595	Ezekiel appears as a prophet in Babylonia.	
	Daniel in the Chaldean court.	
590	The inclination of Zedekiah to seek aid from Egypt, occasions an invasion by the Chaldeans. Jerusalem besieged. Labours of the prophet Jeremiah.	Vaphres or Hophra (after 590) reigns in Egypt. Solon in Athens.
588	Jerusalem taken and destroyed. Zedekiah put to death. The greater part of the Jews carried to Babylon.	
	Gedaliah appointed governor of Judea by the Babylonians, is murdered after two months. Many Jews flee into Egypt. Jeremiah accompanies them.	In 586 or 585, Nebuchadnezzar begins the siege of Tyre. The ruler in Tyre is Ethbaal.
584	Last deportation of the Jews to Babylon.	
536	The exiled Jews receive permission from Cyrus to return to Palestine. The first company, Jews and Levites, return. Zerubbabel. Jeshua.	Cyrus ascends the Medo-Babylonian throne. Pisistratus. Pythagoras. Crœsus in Lydia.
534	Building of the temple begins.	534. Tarquinius Superbus becomes king at Rome.
	The Samaritans, excluded from taking part in building the temple, malign at the Persian court the Jews.	529. Cyrus.* Cambyses, king of Persia. 525. Egypt and the neighbouring countries conquered by the Persians.
534	The building of the temple is interdicted by a royal decree.	522. Smerdis, a Magian, ascends the Persian throne. Cambyses.*
		521. Smerdis is murdered. Darius Hystaspes, chosen king.
520	The building of the temple proceeds. The prophets Haggai and Zechariah.	
516	The temple completed and dedicated.	510. Tarquinius Superbus banished. Rome a republic.
		Xerxes, king of Persia
		492 seq. Wars of the Persians and European Greeks.
	485. Esther, Mordecai.	
		480. Xerxes and Leonidas at Thermopylæ. Themistocles.
		465. Xerxes murdered. Artabanus. Artaxerxes Longimanus.
		460 seq. Age of Pericles at Athens.
458	A second company of Jews, under Ezra, arrive in Palestine.	
		451. Laws of XII. Tables in Rome.
445	Nehemiah, royal viceroy in Palestine. Confirms and arranges the civil and religious affairs.	Sybaris, in Italy, peopled by a Greek colony. Herodotus.
	Nehemiah comes the second time to Palestine (not before 414?) and reforms abuses.	424–3. Xerxes II., Sogdianus, and Darius Nothus, successively kings of Persia.
	The prophet Malachi.	
	A Jewish priest, who had married "a strange woman," banished.	Alcibiades. Socrates. Xenophon. Plato.
400	End of the canon of the Old Testament.	404. End of Peloponnesian war.

IX. THE PERIOD OF JEWISH HISTORY FROM THE CONCLUSION OF THE CANON OF THE OLD TESTAMENT TO THE CHRISTIAN ERA. 400 YEARS.

B.C.	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
400		404 to 336. The kings in Persia are Artaxerxes II., Mnemon, Artaxerxes Ochus, and Arses.
		360. Philip, king of Macedon. Aristotle. Demosthenes.
		336. Alexander, king of Macedon.
		335. Darius Codomannus, king of Persia.
		333. Alexander marches against the Persians. Battle near Issus, Darius defeated.
332	About this time Samaritan temple on Gerizim built, according the Josephus.	332. Alexander besieges and takes Tyre, and enters Jerusalem. Alexandria in Egypt founded.

* The mark thus (*) indicates the death of the person with whose name it is connected.

B. C	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
		331. Persians again defeated by Alexander, near Guagamela.
		330. Alexander enters Persia Proper. End of the Persian monarchy. Darius killed in flight.
	Onias, high-priest of the Jews.	323. Alexander.* The conflicts of his generals begin with each other. Laomedon viceroy of Syria.
		The democratic element in Rome seeks to place itself on an equality with the aristocratic.
	Ptolemy I. Lagus, viceroy of Egypt, occupies Jerusalem and Palestine. Many Jews voluntarily go to Egypt. Jews also migrate to Lybia and Cyrene.	318 seq. War between Eumenes and Antigonus, for the supremacy in Asia.
		315. Eumenes killed. Antigonus retains the supremacy, and expels Seleucus, viceroy (after 321) of Babylonia.
314	Antigonus seizes on Phœnicia and Palestine, but thereby brings on a war with Ptolemy.	312. Seleucus again takes Babylonia and Media. Beginning of the era of the Seleucidæ.
		306. Antigonus assumes the title of king. The other viceroys follow his example.
		302. Antigonus attacked by Seleucus, Ptolemy Lagus, Lysimachus, and Cassander.
301	Ptolemy Lagus, now king, retakes Palestine. Simon the Just, high-priest.	301. Battle near Ipsus.
		Antigonus loses the battle and his life, in the 12th year of his rule over Asia. Syria falls to Seleucus, (Nicator,) and Phœnicia and Cœle-Syria to Ptolemy.
300 sq.	Jews remove into Syria, and obtain the rights of citizenship, especially at Antioch.	300. Antioch founded; soon also many other cities in the provinces of Syria.
		284. Ptolemy Lagus.* Ptolemy II. Philadelphus king.
		284 seq. Ætolian league in Greece; alongside of which, soon after, is the Achæan league.
		281. Seleucus murdered. Antiochus I. Soter, king.
		281 seq. War of the Romans with Pyrrhus; the former for the first time carry their arms to countries beyond the sea.
264 sq.	Translation of the LXX. Eleazar high-priest.	264–41. First Punic war. Romans create a naval force.
	Wars between Egypt and Syria afflict Palestine also. Antigonus Socho the writer.	
		262. Antiochus II. Deus. Arsaces, viceroy in Parthia, revolts and founds a Parthian kingdom, 256. Berosus, the Babylonian historian. Manetho, author of the Egyptian Dynasties, about 260.
250	Onias II., surnamed the Just, high-priest, (Josh. Ant. 12, 4. 1.)	247. Ptolemy III. Euergetes, king of Egypt.
		245. Seleucus Callinichus' unfortunate war with the Parthians.
		240 seq. Beginnings of Roman literature.
		226. Seleucus Ceraunus.
		224. Antiochus the Great.
		221. Ptolemy IV. Philopator king of Egypt.

B. C.	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
218	Antiochus the Great, in war with Egypt, seizes the greater part of Palestine.	218. Ptolemy Philopator is attacked by Antiochus.
		Second Punic war begins.
217	Palestine again under Egyptian rule. Third Book of Maccabees.	217. Egyptians utterly defeat Antiochus, near Raphia.
	Simon II. high-priest.	217, 16. Hannibal victorious in Italy.
		216. Romans defeated near Cannæ.
		214. Syracuse besieged by the Romans. Archimedes.
		204. Ptolemy V. Epiphanes. Antiochus allies himself with Philip of Macedon against Egypt.
		Romans enter Africa under P. Corn. Scipio.
202	Antiochus again takes Palestine, and transplants many Jews from Babylonia to Asia Minor.	202. Phœnicia, Cœle-Syria, and Palestine, occupied by the Syrians.
		Hannibal defeated near Zama.
199	Egyptians again conquer Palestine.	201. End of the Second Punic war.
198	Antiochus takes Palestine once more, but promises to return it to Ptolemy Epiphanes, as a marriage dowry to his daughter, whom Ptolemy marries.	198. Antiochus defeats the Syrians near Paneas.
193	In consequence of this marriage, Palestine reverts to Egypt.	192. Antiochus wars with the Romans, but,
		190, is defeated by them near Magnesia, and is,
		189, compelled to consent to a disgraceful peace.
		The Ætolian League disarmed by the Romans.
		187. Antiochus the Great killed. Seleucus IV. Philopator king.
		180. Ptolemy Philometor still a child. The Jews in great honour in Egypt, Jos. Ap. 2. 5.
176	Palestine subjected to Syria. Son of Simon II. high-priest. Heliodorus attempts to plunder the temple.	
175	Jason, brother of Onias, purchases for himself the high-priest's office, and becomes head of the "Greek" party among the Jews.	175. Seleucus murdered. Antiochus IV. Epiphanes king, possesses Cœle-Syria and Phœnicia.
172	The high-priest's office transferred to Menelaus, (Onias,) who, later, plunders the treasures in the temple.	
		171. Antiochus IV. begins a campaign against Egypt.
	Antiochus Epiphanes, informed of the rebellious conduct of the Jews, plunders the temple, and causes great slaughter among the Jews.	170. Ptolemy Philometor taken prisoner by the Syrians. Ptolemy Physcon assumes the government.
		169. Roman poet Ennius.*
		168. Ptol. Phil. liberated, reigns in connection with Ptol. Physcon.
		Perseus, king of Macedon, submits to the Romans; Macedonia a republic, but acknowledged by the Romans as free.
167	A Syrian army under Apollonius seize Jerusalem and inflict great cruelties on the Jews. Worship of Jehovah abolished. A statue of Jupiter Olympus set up in the temple. Insurrection of a part of the Jews under Mattathias.	Romans interdict Antiochus from all hostile acts toward Egypt.
166	Mattathias.* His son Judas a successful leader of the Jewish patriots. Successes against the Syrians.	166 seq. Terence in Rome.

B. C.	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
164	Jerusalem taken by the Jews. Temple purified. First offering on the 25th of Chisleu. Judas head of the country, and even undertakes operations against the neighbouring tribes.	163 seq. Ptolemy Physcon expels Ptolemy Philometor, but is himself banished by the Romans to Lybia and Cyrenaica. Philometor alone, again king of Egypt.
163	The Jews besiege the fortress in Jerusalem. A Syrian army enters the land. Antiochus makes peace with Judas.	163. Antiochus Epiph. dies; is succeeded by Antiochus V. Eupator.
162		Eupator compelled to meet an irruption into Syria by Philip, his former guardian.
161	Alcimus, head of the Greek party, is confirmed as high-priest by Demetrius, and is introduced by a Syrian army. Judas is defeated by the Syrians and slain. Jonathan takes his place as leader.	Onias, a Jewish priest, obtains permission for the Jews to build a temple at Leontopolis. A Jewish central divine worship is there established, according to Eusebius, B. C. 161.
159	Alcimus suddenly dies. Jews live some years in peace with the Syrians.	Dem. Soter causes the death of Eupator, and ascends the Syrian throne.
152	Jonathan, going over to Alexander's party, is named high-priest by him.	152. A rival king, Alexander, (Balas,) appears in Syria.
		151. Alexander conquers Demetrius, and becomes king.
		150. Ptolemy Philom. gives his daughter as queen to Alexander of Syria.
		149. Third Punic war begins.
		148. Macedonia becomes a Roman province.
147	Jonathan, as an ally of Alexander, takes the field against Demetrius.	147. Demetrius II. Nicator, son of Demet. just mentioned, seeks the Syrian crown, and makes war on Alexander.
		146. Carthage taken and destroyed by the Romans. Corinth destroyed by L. Mummius, and Achaia becomes a Roman province.
145	Jonathan goes over to Demetrius, and is confirmed as high-priest by him; but the Syrians still hold the fortress at Jerusalem. Jonathan sends troops to Demetrius against the Antiochian party who had	Polybius, the historian. Ptolemy Philometor invades Syria, ostensibly to aid Alexander, but declares immediately for Demetrius. Alexander flees to Arabia, and is there murdered.
144	revolted, but soon declares for Antiochus.	145. Ptol. Physcon, king of Egypt to 116.
		145. Antiochus VI. is set up by Tryphon as rival king to Demetrius, and in
		144 gets possession of the throne.
143	Jonathan taken prisoner by Tryphon. Simon, leader of the Maccabees; Jonathan soon after murdered.	143. Tryphon causes Antiochus to be murdered, and himself ascends the throne.
142	Simon joins Demetrius, and proclaims the people free from tribute. *First* year of Jewish freedom. Peace and returning prosperity to the Jews.	Demetrius and Tryphon reign in Syria, having made a division of the country.
		140. Demetrius is taken prisoner in a war with the Parthians.
141	Fortress at Jerusalem falls into Simon's hands.	
140	Simon becomes hereditary prince of the Jews.	
138	Simon allies himself with Antiochus Sidetes, but is soon attacked by him. A Syrian army under Cendebeus, defeated by the Jews.	138. Antiochus VII. Sidetes contends for the Syrian throne. Tryphon is killed in flight.

B. C.	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
135	Simon, with the knowledge of Antiochus, killed. John Hyrcanus becomes high-priest and leader of the Jews. Jos. Ant. 13. 8 seq.	131. Antiochus Sidetes goes to war against the Persians.
129	Hyrcanus attacks the Idumeans.	
127	He sends ambassadors to Rome to renew his alliance with the Roman power.	
110	He takes Samaria after a year's siege.	
109	Hyrcanus dies after a reign of 26 years.	
106	Under his government the three principal Jewish sects, the Pharisees, the Sadducees, and the Essenes, are supposed to have first appeared, but their exact epochas are not known.	106. Judas, otherwise called Aristobulus or Philellen, succeeds John Hyrcanus, and associates his brother Antigonus with him in the government.
		91. The social war begins and continues 3 years, until finished by Sylla.
102	Alexander Jannæus, king of the Jews, makes an alliance with Cleopatra, and takes some places in Palestine.	89. The Mithridatic war begins and continues 26 years.
97	The Jews revolt against him, but he subdues them. He wages several wars abroad with success. His subjects war against him during 6 years, and invite to their assistance Demetrius Eucenes, king of Syria.	88. The civil wars of Marius and Sylla begin and continue 6 years.
		86. Sylla conquers Athens, and sends its valuable libraries to Rome.
84	Alexander Jannæus takes the cities of Dion, Gerasa, Gaulon, Seleucia, &c.	82. The death of Sylla.
78	Alexander Jannæus dies, aged 49 years. Alexandra, his queen, succeeds him.	
69	Alexandra dies. Hyrcanus, her eldest son, and brother of Aristobulus, is acknowledged king. Reigns peaceably 2 years. Battle between Hyrcanus and Aristobulus.	66. Mithridates conquered by Pompey in a night battle. Crete is subdued by Metellus after a war of 2 years.
64	Pompey comes to Damascus, and orders Aristobulus and Hyrcanus to appear before him. Hears the cause of the two brothers, and decides in favour of Hyrcanus, who is made high-priest and ethnarch, but is deprived of the regal dignity.	65. The reign of the Seleucidæ ends in Syria on the conquest of the country by Pompey.
63	Aristobulus withdraws into Jerusalem, and maintains the city against Pompey, who besieges it. The city and temple taken. Aristobulus taken prisoner; Judea reduced to its ancient limits, and obliged to pay tribute to the Romans.	63. Catiline's conspiracy detected by Cicero. The first triumvirate, in the persons of Julius Cæsar, Pompey, and Crassus. About this time flourished Terentius Varro, Cicero, Catullus, Sallust, &c. End of the kingdom of Syria. Augustus, afterward emperor, is born.
		58. Cicero banished from Rome, and recalled next year.
55	Pompey takes Jerusalem. Judea becomes a Roman province. The Jewish nation loses its independence and the family of Asmoneans (the illustrious, a title borne by the Maccabees) its royal dignity.	55. Cæsar passes the Rhine, defeats the Germans, and invades Britain. Ptolemy Auletes, king of Egypt, by money induces Gabinius to come into Egypt to restore him to his throne. While Ga-

B. C.	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
		binius is in Egypt, Alexander, son of Aristobulus, wastes Judea. Gabinius defeats him at the foot of
49	Antipater governor of Judea	Mount Tabor.
		54. Crassus succeeds Gabinius in the government of Syria. Crassus, passes into Syria and finding the province quiet, makes war against the Parthians.
		53. He comes to Jerusalem and takes great riches out of the Temple. He marches against the Parthians—is defeated and
47	Antipater, by order of Hyrcanus, joins Mithridates, who was going into Egypt with succours for Cæsar, and assists him in reducing the Egyptians.	killed by Orodes.
	Cæsar, having finished the war in Egypt, comes into Asia; confirms Hyrcanus in the high-priesthood.	52. Cassius brings the remains of the Roman army over the Euphrates, takes Tirhakah, and brings from thence over 30,000 Jewish captives.
	Antigonus, son of Aristobulus, remonstrates to Cæsar; but Cæsar is prejudiced against him by Antipater. Antipater takes advantage of the indolence of Hyrcanus; makes his eldest son, Phasael, governor of Jerusalem; and Herod, another of his sons, governor of Galilee.	50. Civil war between Cæsar and Pompey.
		49. Julius Cæsar, making himself master of Rome, sets Aristobulus at liberty and sends him with two legions into Syria. Those of Pompey's party poison Aristobulus.
		Scipio slays young Alexander, son of Aristobulus.
	Herod is summoned to Jerusalem to give an account of his conduct, but, finding himself in danger of being condemned, retires to his government.	The battle of Pharsalia.
		48. Alexandria taken by Cæsar.
		47. The war of Africa. Cato kills himself. This year is called the year of Confusion, because the calendar was corrected by Sosigenes, and the year made to consist of 15 months, or 445 days.
45	Hyrcanus sends ambassadors to Julius Cæsar to renew alliance, which is received in a manner advantageous to the Jews.	44. Cæsar killed in the senate-house at Rome.
		43. The battle of Mutina. The second triumvirate, in Octavius, Antony, and Lepidus. Cicero put to death.
42	Herod and Phasael, tetrarchs of Judea. Antigonus, son of Aristobulus, gathers an army; enters Judea; prevails with the Parthians to place him on the throne of Judea.	42. The battle of Philippi.
40	Herod, fleeing to Rome, is constituted king of Judea.	

B. C.	EVENTS IN JEWISH HISTORY.	SYNCHRONISMS.
39	He takes Joppa, and then goes to Massada.	39. Pacorus, general of Parthia, defeated by Ventidius, 14 years after the disgrace of Crassus, and on the same day.
37	Takes Jerusalem after a year's siege. Antigonus surrenders himself to Sosius, and is beheaded at Antioch by the order of Antony. End of the reign of the Asmoneans.	36. Pompey the younger defeated in Sicily by Octavius.
36	Ananel made high-priest.	32. Octavius and Antony prepare for war.
35	By the influence of Alexandra his mother, Aristobulus is made high-priest.	31. The battle of Actium, 2d September. The era of the Roman emperors properly begins here.
34	Aristobulus is drowned in a year by order of Herod.	First year of the sole sovereignty of Augustus in the Roman empire.
	Ananel is again high-priest.	
31	Hyrcanus is put to death by Herod.	
30	Herod goes to Rome to make his court to Augustus; obtains the confirmation of the kingdom of Judea.	30. Alexandria taken, and Egypt reduced to a Roman province.
28	Herod puts to death his wife Mariamne, daughter of Alexandra.	27. Octavianus becomes emperor of Rome, with the title of Cæsar Augustus.
		25. The Egyptians adopt the Julian year. About this time flourished Virgil, Mæcenas, Horace, Livy, Tibullus, Ovid, &c.
22	Herod undertakes several buildings, contrary to the religion of the Jews. Builds Cæsarea of Palestine.	22. The conspiracy of Muræna against Augustus.
		21. Augustus visits Greece and Asia.
		The year of Virgil's death.
20	Augustus gives Trachonitis to Herod.	
19	Herod undertakes to rebuild the Temple of Jerusalem.	19. The year of Horace's death. Sent. Saturninus proconsul in Syria.
14	He comes to meet Agrippe, and engages him to visit Jerusalem.	17. The secular games celebrated at Rome.
13	Divisions in Herod's family. Salome, Pheroras, and Antipater at variance with Alexander and Aristobulus.	
11	Herod goes to Rome and accuses Alexander and Aristobulus at Augustus.	
10	Cæsarea, the city built by Herod in honour to Augustus, is dedicated.	
9	Herod takes treasure from the tomb of David.	8. Augustus corrects the calendar by ordering the 12 ensuing years to be without intercalation.—
2	An angel appears to Zacharias. The conception of John the Baptist.	About this time flourished Damascenus, Hyginus, Flaccus the grammarian, Dyonysius of
1	Annunciation of the incarnation of the Son of God to the Virgin Mary.	Halicarnassus, and Dionysius the geographer.
	Birth of John the Baptist six months before the birth of Christ.	6. Tiberius retires to Rhodes for 7 years.

X. THE FIRST PERIOD OF THE CHRISTIAN CHURCH, TO THE END OF THE SACRED CANON.

A. D.	EVENTS IN CHRISTIAN HISTORY.	SYNCHRONISMS.
1	The nativity of our Lord and Saviour Jesus Christ, the 4th year before A. D., and the 4102d year after the Creation.	2. Antipater put to death by order of Herod.
		Herod dies 5 days after Antipater.
	An angel appears to the shepherds. Circumcision of Jesus, and his presentation at the temple.	Archelaus appointed king of Judea by the will of Herod.
2	Adoration of the Magi; flight into Egypt. Herod's massacre of the infant children; the return.	3. Archelaus goes to Rome to procure of Augustus the confirmation of Herod's will in his favour.

A. D.	EVENTS IN CHRISTIAN HISTORY.	SYNCHRONISMS.
		He takes the high-priesthood from Joazar and gives it to Eleazar.
		6. Ovid banished to Tomos.
		Archelaus is banished to Vienna, in Gaul.
		10. The enrolment or taxation made by Cyrenius in Syria. This was his second enrolment.
12	Jesus goes to the Passover.	12. Marcus Ambivius, governor of Judea. Augustus dies at Nola, and is succeeded by Tiberius.

A. D.	EVENTS IN CHRISTIAN HISTORY.	SYNCHRONISMS.
		30. Herod Antipas marries Herodias, his brother Philip's wife, he being yet alive.
		John the Baptist declares vehemently against this marriage; he is put in prison, and, after a few months, beheaded in the castle Machærus.
31	Baptism of Jesus; temptation; preface to John's Gospel; testimony of John the Baptist to Jesus. Jesus gains disciples; marriage at Cana of Galilee.	The reign of Augustus continued 57 years, and terminated A. D. 14. This was the culminating period of Roman greatness and grandeur. Tiberius succeeded him, and reigned 22 years and 6 months. His reign includes the public ministry and crucifixion of our Lord Jesus Christ.
	At the Passover in Judea; baptising; further testimony of John the Baptist. Jesus departs into Galilee after John's imprisonment; teaches publicly in Galilee; again at Cana, he heals the son of a nobleman lying ill at Capernaum at Nazareth; is there rejected, and fixes his abode at Capernaum; call of Simon Peter, and Andrew, and James and John; with his disciples goes from Capernaum throughout Galilee; call of Matthew.	*Countries subject to Rome.*
32	Pool of Bethesda; healing of the infirm man; our Lord's subsequent discourse; Jesus arrives at the sea of Tiberias; is followed by multitudes; withdraws to the mountain; chooses the Twelve; multitudes follow him; sermon on the mount; John the Baptist in prison sends disciples to Jesus; with the Twelve makes second circuit of Galilee; directs to cross the lake; incidents; tempest stilled; demoniacs of Gadara; again at Nazareth; again rejected; third circuit in Galilee; the Twelve instructed and sent forth; Herod holds Jesus to be John the Baptist, whom he had just before beheaded; the Twelve return; Jesus retires with him across the lake; five thousand are fed; walks upon the water; four thousand fed.	In Europe. Italy, Gaul, Spain, Britain, Rhœtia, Vindelicia, Noricum, Pannonia, Illyria, Greece, Macedonia, Thrace, Mœsia, and Dacia. In Asia. Asia Minor, Syria, Phœnicia, Palestine, the northern and eastern coast of the Black Sea, Armenia, Mesopotamia, and Assyria. In Africa. Egypt and the whole northern coast; its distant territories were Scandia, India, Ethiopia, and Galatia—Rome itself being the common centre of the whole. *Army*—400,000 men. Thirty legions of 12,500 men: eleven on the Danube, five on the Rhine, three in Britain, one in Spain, eight on the Euphrates, one in Egypt, and one in Africa. 20,000 prætorian guards in Italy. *Navy*—50,000 men. Two fleets at Ravenna and Naples: stations at Frejus, in the Black Sea, in the British Channel, Rhine, and Danube.
33	Our Lord foretells his own death, resurrection, and trials of his followers; transfiguration; our Lord's subsequent discourse with the three disciples; again foretells his death and resurrection; disciples contend who should be greatest; Jesus exhorts to humility; seventy instructed and sent out; Jesus goes up to festival of Tabernacles; final departure from Galilee; Jesus at festival of Tabernacles; public teaching; further public teaching of our Lord; disciples taught how to pray; the seventy return; Jesus in Jerusalem at	*Government*—A monarchy with republican forms. The dignities of consul, tribune, imperator, and pontifex maximus are united in his person. The senate continues the great council of state, besides which there is a privy council of the Cæsars. The population of the Roman republic at the accession of Augustus is 120,000,000; half of

A. D.	EVENTS IN CHRISTIAN HISTORY.	SYNCHRONISMS.
33	festival of Dedication; retires beyond Jordan; raising of Lazarus; counsel of Caiaphas against Jesus; retires from Jerusalem; beyond Jordan is followed by multitudes; our Lord teaches, journeying toward Jerusalem; is warned against Herod; blesses little children; rich young man; a third time foretells his death and resurrection; James and John prefer their ambitious request; visit to Zaccheus; arrives at Bethany 6 days before the Passover; public entry into Jerusalem; cleansing of the temple; lamentation over Jerusalem; foretells destruction of temple and persecution of disciples; signs of Christ's coming to destroy Jerusalem and put an end to the Jewish state and dispensation; transition to Christ's final coming at the day of judgment; scenes of the judgment; rulers conspire; supper at Bethany; treachery of Judas; Passover meal; Jesus washes feet of disciples; Lord's supper; Holy Spirit promised; agony in Gethsemane; Jesus betrayed and made prisoner before Caiaphas; Jesus before Caiaphas and the Sanhedrim; the Sanhedrim lead Jesus to Pilate; Jesus before Herod; Pilate seeks to release him; the Jews demand Barabbas; Pilate delivers up Jesus to death; crucifixion; the Jews mock at Jesus on the cross; he commends his mother to John; darkness prevails; Christ expires on the cross; vail of the temple rent and graves opened; burial; watch at the sepulchre; morning of the resurrection; visit of the women to the sepulchre; vision of angels; our Lord is seen by Mary Magdalene at the sepulchre; report of the watch; our Lord is seen of Peter; then by two disciples on way to Emmaus; Jesus appears in midst of disciples; apostles go into Galilee; Jesus shows himself to seven of them at the sea of Tiberias; meets apostles and above five hundred brethren on a mountain in Galilee; is seen by James, then by all the apostles; the Ascension. The Dispensation of the Spirit begins. Baptism and the Lord's supper administered as-	these are slaves—40,000,000 are tributaries and freed-men; only 20,000,000 enjoy the full rights of citizens. Jewish Sects. Pharisees—The most numerous, instituted B. C. 135. Tenets: 1. The existence of angels and spirits; 2. Pre-existence and transmigration of souls; 3. Eternal happiness of the Jews—sanctimonious formalists, hypocrites and fiery zealots. Sadducees—Originated about 250 years B. C., near the time of the translation of the Septuagint. Tenets: infidels; 1. Neither angels nor spirits, and no resurrection; 2. No over-ruling Providence; 3. Traditions of no authority; but the letter of the law must be strictly observed. Relatively very few in number, but very influential. Scribes and lawyers, the same. Learned men, transcribers and expounders of the law. Herodians—A political faction attached to the interests of the family of Herod the Great, in their adherence to Rome and the observance of heathen customs. Samaritans—A mixed race, descendants of colonists sent to occupy the land after the overthrow of the kingdom of Israel, B. C. 721, and of Jews. Blended the idolatries of the nations to which they belonged with the religion of the Jews; built a temple on Gerisim; gradually adopted the worship of Jehovah and the five books of Moses as their sacred books, but ever maintained an implacable hatred of the Jews.

A. D.	EVENTS IN CHRISTIAN HISTORY.	SYNCHRONISMS.
	cording to the appointment of Christ.	37. Pilate ordered into Italy.
	Assemblies for divine worship under the superintendence of the apostles, after the model of the synagogue; breaking of bread; prayer; psalmody; preaching.	Tiberius dies; Caius Caligula succeeds.
		Caligula gives Agrippa the tetrarchy of his uncle Philip.
34	Gospel preached to the Jews in Judea, Samaria, and Antioch; the seven Hellenistic deacons appointed in addition to Jewish, who had probably been appointed from the beginning. The martyrdom of Stephen; consequent dispersion of the disciples; gospel preached in Phœnicia, Antioch, Cyprus, and Cyrene.	39. Herod the tetrarch goes to Rome in hopes of obtaining some favour from the emperor; but Caligula, being prepossessed by Agrippa, banishes him to Lyons.
		40. Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius.
		Agrippa endeavours to divert the emperor from this design, and at length obtains, as a great favour, that this statue should not be set up.
		Philo, the Jew, goes with a deputation from the Jews at Alexandria to Caligula; obtains an audience of the emperor at the hazard of his life.
35	First apostolical journey of St. Peter.	41. The Jews quit Babylon and retire to Seleucia.
36	St. Paul's conversion, (supposing the ἔτη τρία of Gal. i. 8,) judaically reckoned.	Caius Caligula dies; Claudius succeeds him. — Agrippa persuades him to accept the empire offered him by the army. Claudius adds Judea and Samaria to Agrippa's dominions. Agrippa returns into Judea, takes the high-priesthood from Theophilus, son of Ananus, and gives it to Simon Cantharus. Soon after he takes this dignity from Cantharus and bestows it upon Matthias.
37	At Damascus.	
38	Paul's flight from Damascus to Jerusalem, and thence to Tarsus.	
39	During these years, St. Paul preaches in Syria and Cilicia, making Tarsus his head-quarters, and probably undergoes most of the sufferings mentioned at 2 Cor. xi. 24–26, viz. two of the Roman and the five Jewish scourgings and three shipwrecks.	
40	Church of Antioch founded by Barnabas and other apostles, who fled from persecution at Jerusalem.	43. Agrippa deprives the high-priest Matthias of the priesthood and gives it to Elioneus, son of Citheus.
	Paul is brought from Tarsus to Antioch, Acts xi. 25. and stays there a year before the famine.	
	Paul, with Barnabas, at Antioch. James, the brother of John, beheaded, at the command of Agrippa. Peter cast into prison.	44. Agrippa II. (Acts xxv.) made king of Chalcis.
45	Paul visits Jerusalem with Barnabas to relieve the famine.	45. Cuspius Fadus sent into Judea as governor.
46	At Antioch.	46. Cuspius Fadus recalled. The government of Judea given to Tiberius Alexander.
47	At Antioch.	48. Herod, king of Chalcis, takes the pontificate from Joseph, son of Camides; gives it to Ananias, son of Nebedeus.
48	His "First Missionary Journey" from Antioch to Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and back through the same places to Antioch.	Herod, king of Chalcis, dies.
		Ventidius Cumanus made governor of Judea in place of Tiberius Alexander.
		Cumanus made procurator of Judea about this time.
		49. Troubles in Judea under the government of Cumanus.
50	St. Paul and Barnabas attend the "council of Jerusalem."	50. Caractacus captured by the Romans in Britain.
51	Paul's "Second Missionary Journey" from Antioch to Cilicia, Lycaonia, and Galatia.	51. The Jews expelled. Rome in the reign of Claudius.
52	Troas, Philippi, Thessalonia, Berœa, Athens, and Corinth. Writes 1 Thessalonians.	Felix sent governor into Judea instead of Cumanus.
53	At Corinth. Writes 2 Thessalonians.	54. Claudius, the emperor, dies, being poisoned by Agrippa. Nero succeeds him.
54	(Spring.) He leaves Corinth, and reaches (Summer) Jerusalem at Pentecost, and thence goes to Antioch.	58. Ishmael, son of Tabei, made high-priest instead of Ananias.
	(Autumn.) His "Third Missionary Journey." He goes to Ephesus.	60. Porcius Festus made governor of Judea in the room of Felix.
55	At Ephesus.	61. The Jews build a wall which hinders Agrippa from looking within the temple.
56	At Ephesus.	Ishmael, the high-priest, deposed. Joseph, surnamed Cabei, is put in his place.
	Gospel of Matthew.	63. Albinus, successor of Felix, arrives in Judea.
	Gospel of Luke between 56 and 58.	64. Agrippa takes the high-priesthood from Jesus, son of Gamaliel, and gives it to Matthias, son of Theophilus. Nero sets fire to the city of Rome: throws the blame on the Christians, several of whom are put to death.
57	(Spring.) St. Paul writes 1 Corinthians.	66. Cestius Gallus, governor of Syria, comes to Jerusalem; enumerates the Jews at the Passover.
	(Summer.) Leaves Ephesus for Macedonia, (Autumn,) where he writes 2 Corinthians, and thence (Winter) to Corinth, where he writes Galatians.	Disturbances at Cæsarea and at Jerusalem.
		Florus puts several Jews to death.
58	(Spring.) He writes Romans, and leaves Corinth, going by Philippi and Miletus (Summer) to Jerusalem, (Pentecost,) where he is arrested and sent to Cæsarea.	The Jews rise and kill the Roman garrison at Jerusalem. A massacre of the Jews of Cæsarea and Palestine. All the Jews of Scythopolis slain in one night.
59	At Cæsarea.	Cestius, governor of Syria, comes into Judea. He besieges the temple of Jerusalem; retires; is defeated by the Jews.
60	(Autumn.) Sent to Rome by Festus, about August.	The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa beyond Jordan.
	(Winter.) Shipwrecked at Malta.	Vespasian appointed by Nero for the Jewish war.
61	(Spring.) He arrives at Rome.	Josephus made governor of Galilee.
	Epistle of James about 61.	Vespasian sends his son Titus to Alexandria; comes himself to Antioch and forms a numerous army.
	First Epistle of Peter before 62.	67. Vespasian enters Judea; subdues Galilee.
	Embassy from Jerusalem to Rome to petition about the wall.	Josephus besieged in Jotapata.
62	At Rome.	Jotapata taken; Josephus surrenders to Vespasian.
	(Spring.) St. Paul writes Philemon, Colossians, and Ephesians.	Tiberias and Tariches, which had revolted against Agrippa, reduced to obedience by Vespasian.
	(Autumn.) Writes Philippians.	Divisions in Jerusalem.
63	(Spring.) He is acquitted and goes to Macedonia (Philip. ii. 24) and Asia Minor. Philem. xxii.	The Zealots seize the temple and commit violences in Jerusalem.
64	He goes to Spain.	They depose Theophilus from being high-priest, and put Phannias in his place.
	Acts of the Apostles probably written at Rome, A. D. 63 or 64.	The Zealots send for the Idumæans to succour Jerusalem.
65	Gessius Florus made procurator of Judea.	
66	Epistle of Jude before 65.	
	Paul in Spain.	
	Second Epistle of Peter.	
	(Summer.) St. Paul goes from Spain to Asia Minor. 1 Tim. i. 3.	
	The Jewish war begins.	
	Epistle to Hebrews.	
67	(Summer.) Paul writes 1 Timothy from Macedonia.	

A. D.	EVENTS IN CHRISTIAN HISTORY.	SYNCHRONISMS.
67	(Autumn.) Writes Titus from Ephesus.	The Idumæans retire from Jerusalem.
	(Winter.) At Nicopolis.	68. Nero, the emperor, dies; Galba succeeds him.
68	(Spring.) In prison at Rome. Writes 2 Timothy.	Vespasian takes all the places of strength in Judea about Jerusalem.
	(Summer.) Executed.—(May or June.)	Simon, son of Gioras, ravages Judea and the south of Idumæa.
	St. Peter put to death at Rome, according to the common but doubtful tradition of the Romish church. There is no reliable evidence that he died at Rome.	69. Galba dies; Otho declared emperor.
	First, Second, and Third Epistles of John.	Otho dies; Vitellius proclaimed emperor.
		Vespasian declared emperor by his army; is acknowledged all over the East.
	Assemblies for worship upon the model of the synagogue; breaking of bread; prayer, psalmody, preaching; a common fund for the relief of the poor, but not a strict community of goods; feasts of charity in connection with the Lord's supper.	Josephus set at liberty.
		John of Giscala heads the Zealots.
		Eleazar, son of Simon, forms a third party; makes himself master of the inner temple, or court of the priests.
		70. Titus marches against Jerusalem to besiege it.
70	Destruction of Jerusalem. In the siege and overthrow 2,000,000 of persons are said to have perished. The Christians had previously retired to Pella, beyond the Jordan.	Comes down before Jerusalem some days before the Passover.
		The factions unite at first against the Romans, but afterward divide again.
		July 17, the perpetual sacrifices cease in the temple.
		The Romans become masters of the court of the Gentiles, and set fire to the galleries.
	After A. D. 45 gospel preached to Gentiles, but converts from them considered distinct until the destruction of Jerusalem.	A Roman soldier sets the the temple on fire, notwithstanding Titus commands the contrary.
		The last enclosure of the city taken.
	Officers of the church, apostles and their assistants; evangelists; prophets; presbyters, elders or bishops, ministers of individual churches; deacons who were teachers and almoners of the church; deaconesses; widows; all churches independent of each other. The members elected their own officers, administered their discipline, and consulted upon all matters of importance. The distinction between presbyters and bishops, was, as yet, unknown.	John of Giscala and Simon, son of Gioras, conceal themselves in the common sewers.
		74. Titus demolishes the temple to its very foundation.
		He also demolishes the city, reserving the towers of Hippicos, Phasael, and Mariamne.
		Titus returns to Rome with his father Vespasian; they triumph over Judea.
		79. Death of Vespasian and succession of Titus. Herculaneum and Pompeii destroyed by an eruption of Vesuvius, November 1.
81	Church founded in Edessa on the Euphrates about this time.	81. Death of Titus, and succession of Domitian.
	Persecution under Domitian, commonly called the second persecution.	Age of Martial, Valerius Flaccus, Epictetus, Quintilian, Agricola, &c.
		86. Capitoline games instituted by Domitian, and celebrated every 4th year.
		88. Secular games celebrated; war with Dacia begins, and continues 15 years.
96	Revelation of St. John.	96. Domitian put to death by Stephanus, and succeeded by Nerva.
97	Gospel by St. John. (?)	The age of Juvenal and Tacitus.
		98. Nerva dies, and is succeeded by Trajan.
100	Death of St. John about this time.	100. About this time, Pliny, proconsul of Bithynia, sends to Trajan his famous account of the Christians.
	Conclusion of the Canon of the New Testament.	Age of Florus, Suetonius, Pliny the younger, Dion, and Plutarch.
	Clement of Rome died about this time.	

END OF CHRONOLOGICAL TABLE.

EXPLANATION OF THE FOLLOWING INDEX.

After the word found in alphabetical order, as that of Ammon, Ammonites, on the opposite page is given a specification of the several texts in which this word occurs in the Bible; next are entered the page or pages of this TEXT BOOK where the same word is mentioned and more or less explained, viz. pages 61, 63, 68, 109, in the example before us; then under the head of Maps is given, in Roman characters, I., II., III., &c., the map in which the word occurs. The alphabetical letters in capitals are entered at the top and bottom of the map, and in small letters, on the margin, right and left, to direct the eye of the inquirer to the square inch where the words sought may be found. Thus in map III., within the lines between which stands F, and intersected by those which include e, is seen the word Ammon. In the same manner the word is also found in maps IV., Ee, and V., Ef.

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